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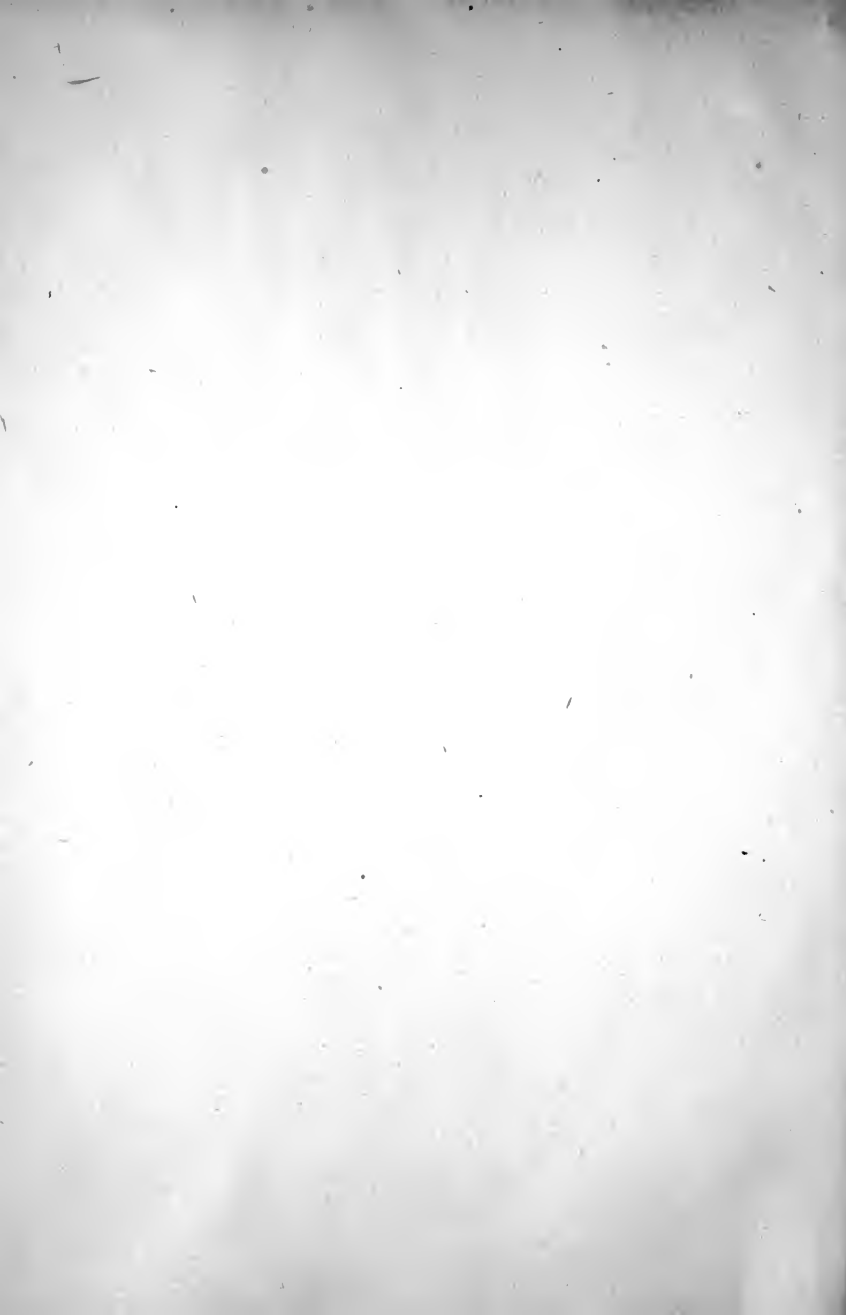
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OR,

HEAVEN AS A REPUBLIC.

BY JOHN GEORGE SCHWAHN.

LOS ANGELES, CAL.
FRANKLIN PRINTING COMPANY, PUBLISHERS,
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THE TABLEAU;

OR,

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HEAVEN AS A REPUBLIC.

BY JOHN GEORGE SCHWAHN.



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59586
TO

THE SUPPORTERS OF REASON AND
FRIENDS OF HUMANITY

THIS VOLUME IS
AFFECTIONATELY DEDICATED.

J. G. SCHWAHN.

*Gift of
Mrs. M. M. Schwan*

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IT is my belief that every atom of matter is intelligent, deriving energy from the primordial germ. The intelligence of man is, I take it, the sum of the intelligencies of the atoms of which he is composed.

Every atom has an intelligent power of selection, and is always striving to get into harmonious relation with other atoms. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed the man dies and the atoms seek other relation.

THOMAS A. EDISON.



TRANSFORMATION.

Part I.

CHAPTER I.

THE solar tract lay enveloped in darkness and silence. A dense mass of clouds filled the space. For ages it hung motionless and increased in density until it appeared as though it could be grasped with a hand. By the condition of the substances which composed the mass, it was evident that a terrible conflagration was very apt to ensue. Accumulations of combustible gases had gathered in extensive quantities. A stir among the different substances would produce currents of electricity, and the coming in contact of electricity with such quantities of gas would effect most terrific explosions. Such a stir came. A chilly blast set the clouds in motion. It was the first move of the gathered combination. The crest of the black mass began to heave slightly, but soon the current became stronger, and the mass began to squirm, then roll, and at last it appeared as an ocean scourged by a hurricane. For a while the scene inspired awe and admiration. Louder and louder roared the tempest, and wilder rolled the clouds. It was an awful scene and every moment the tempest became wilder. Suddenly the first flash of lightning and peal of thunder shook the heavens. The conflict had begun. Thunder could be heard as reporting cannons in the distance. The storm increased and explosions became more numerous. Flashes of the expanding gas flitted in every direction, till finally the heavens were one mass of flames.

Soon there appeared a change. The matter was collecting into bodies. The burning gases and the force of the explosions clashed the matter together. Great masses of transformed matter began to appear, moving in every direction. Still larger ones hung motionless in the forming vault, on which the moving ones lodged. Such central bodies were scattered throughout the tract. Because of their superior magnitude from the beginning, and of the greater pressure of air outside the bodies than between, the smaller would naturally be forced upon the larger. Therefore, as soon as a portion of cloud was transformed into solid matter or fluid, compression immediately became effective and moved it in the direction where was greatest pressure.

Compression is active only to a certain distance according to the magnitude of bodies. Thus it came about that different bodies in different quarters hung motionless and became centers.

The flashes and flames began to abate. The outskirts of the tract were already clear and blue. The raging flames retreated more and more, and at last only a white glowing globe was left. This was discovered to be a combination of light, heat and color.

Besides the qualities within the solar tract, now mentioned, there was another, independent and supreme, which gave rise to the foregoing formation and transformation. This most refined of elements is called "Selectricity." It is the prime factor of the solar tract. It is known only by itself. It is the original creative faculty which gives rise to every process and design—by which all minor substances—the elements of electricity, air, clouds, fluids, and solid matter obtain their course and regulation. • This element of elements, all predominating, self conscious, life eternal, selects, creates and forms for

its own comfort, organs and conditions such as entertain and satisfy.

Selectricity predominated at the formation of the cloud organ, (whither it came I know not) with a view of preparing more suitable conditions for enjoyment. Former conditions had lost their propriety to entertain and a new plan was selected which is already partly described. (See note below).

The glowing globe was called the sun. Great showers of sparks began to escape from his surface. With terrific force they flitted broadcast in every direction. Like an immense fire ball the globe began to revolve under the pressure of the escaping rays. In tangents they flitted to the utmost regions of the solar tract. The coming in contact of the rays with the planets caused them to perform a double motion. The departing motion effected their revolution around their axis, and their whirl carried them around the sun. At first slow and irregular, sometimes they would sway as an untrue balance wheel. Owing to this the heat of the sun often became very intense and transformed large portions of solid matter and fluid into gas and vapor which ascended into space, and of which moons and comets were afterwards formed.

Agès have passed. The doleful scene of the solar tract has become settled. In the centre whirls the sun, more magnificent and faster. The planets are carried like chips in a whirlpool. Some faster, others slower, according to the distance from the centre. Their surface is covered with vast walls of gray and brown rocks, shape-

NOTE—The will of a man is his soul; the will of a nation is the soul of a nation. This national soul is the concentrated will of citizens or parts. So the soul of man is the concentrated will of the members or parts of which he is composed. I hold therefore, that all parts have in themselves the same faculty of selection as have the parts which form a nation, a city, a person, a heart, a stomach, an eye, an ear, or an atom itself.

When an atom, or any part of any combination passes into a condition of unease, efforts to restore ease will follow. In atoms, the cause of this effort is called selectricity, in plants habit, in animals instinct, in man intelligence, and in a nation, government.

lessly scattered about. Great cracks and dens make it appear as only fit for a dwelling place of wild animals.

The sun expended his rays bountifully upon the bare and rugged surface, but the only effects perceptible are the rotation, and the ascension of gas and vapor. In this stage the planets were as if bodily alive. Here would break forth a dense volume of smoke and fire. The rocks would begin to roll and the dens fill up. A wild wave would sway the surface and a sudden elevation or a great gulf would appear. Waters would change their location and rush with terrible force from one place to another. This was caused by explosions of gas which had been enclosed at the formation of the planet. The enclosure of these gases for a certain length of time in a certain condition would result in explosion.

All planets are composed of the same materials, yet the surface and environments appear vastly different. Some are divided into large tracts of land and water, while others are diversified with numerous islands. Some contain more water, others not so much. Light, heat, color, and chemical effects, are different in proportion and process. Selectricity is the same. The most entertaining and secure condition is select. The existing condition is select until another becomes more favorable for comfort. Then the former must fall assunder. Though conflicts and conflagrations threaten to lay the contending elements waste, yet, from every conflict arises a survivor, the choice of selectricity.

Thus, the planets and all they contain are dualistic, stability, select, and misformations or imperfections of every description, destined to dissolution into their original condition, solid matter into gas, and water into vapor. The sun is the great governor by which the planets are given to change their condition and progress. Their mo-

tion, the transformation and retransformation of matter, light, heat, color, chemical effects, and all other processes which take place on and about the planets are direct effects of the sun. At the beginning the planets moved not. Heat became very intense on the sunny-side, and gas and vapor ascended in great quantities. There was no circulating air current. It was all compression. Compression cannot move or check clouds, but only solid matter, therefore the clouds of gas and vapor drifted into space and hung there.

Under the continual pressure of the sun rays the planets began to move and by the diurnal motion, the air which surrounded them, was also moved, and a circulating current established. The planets increased in speed. Faster and faster they whirled, and millions of miles of the surrounding air was set in motion. By this sweep of air, the clouds which were scattered about the planets, were gathered and transformed into solid bodies by a similar process, to that in the beginning. These formations are called moons. Other bodies were formed by the planets' annual motion, that is, clouds were gathered and transformed which were beyond the current of circulation, but in the path of annual motion.

This motion of the planets effected the current necessary for the cloud transformation process. The bodies thus formed are called comets. The passing planet effected the transformation, but left the new born object lawless in the vault, and under the influence of the solar rays which soon designed a course for them, but owing to the extensive circulating current of the planets no space for a regular course was left. They drifted into the course of a sweeping planet, and the circulating current caused by the diurnal motion seized upon them and hurled them out of their course into a different direction.

Thus, they are driven from one region into another. Moons derive their course from the planets. They are carried along by the circulating air current. They are the constant attendants of the planets. Owing to their distance from them, the circulating air current has no great force, and therefore they move much slower than the planet itself. Not all the planets are attended by moons. One is attended by only one, another by four, another by six, another by seven. Saturn was originally a much larger planet, but was decomposed nearly one-half by the sun heat in his stage of minor motion. Besides, the seven moons which surround him, there was formed an immense double ring, which revolves like the moons, and is carried along with the planet in his circuit around the sun. These rings in the course of formation consisted of millions of fragments of all sizes. Because of the great density of the clouds in the particular ring distance, the formation of solids were countless, and were consolidated by the increasing circulating current.

There is no other planet whose firmament presents such a variety of splendid and magnificent objects. The various aspects of the seven moons, one rising above the horizon while another is setting, and a third approaching the meridian; one entering into an eclipse and another emerging from it; one appearing as a crescent, and another with a gibbous phase; and sometimes the whole of them shining in the same hemisphere, in one bright assemblage; the majestic motion of the rings, at one time illuminating the sky with their splendor and eclipsing the sun and stars; at another arching the firmament like an immense silvery rainbow; are scenes worthy of contemplation.

Besides the moons and comets, there are other formations called meteoric stones, which fall upon the planets.

These stones are of all dimensions from several pounds to many tons. They are composed of gas residues, within the range of compression, gathered and transformed by the circulating current, and after transformation are forced by compression upon the planet.

There are eight large planets, Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus and Neptune. Beside these there are several hundred small ones which circulate between the orbits of Mars and Jupiter. The Sun is the grand center, a body 880,000 miles in diameter, revolving in twenty-five days and ten hours.

The nearest planet to the sun is Mercury. He is about 37,000,000 miles distant and revolves around him in eighty-eight days. His diameter is 3,200 miles, and revolves around his axis in twenty-four hours.

Venus, the next in order from the sun revolves around him in 224 days at a distance of 68,000,000 of miles and turns around its axis in the space of twenty-three hours and twenty minutes. Its diameter is 7,700 miles.

The Earth is the next in the system. It moves around the sun in 365 days and six hours, at a distance of 95,000,000 of miles, and round its axis in twenty-four hours. Its diameter is 8,000 miles.

Next to the earth, the planet Mars performs his revolution round the sun in one year and ten months, at the distance of 145,000,000 of miles. His diameter is 4,200 miles and he turns round his axis in twenty-four hours and forty minutes.

Next come the small planets. They vary in their course to the extent of several millions of miles, and therefore also in time. All of them however revolve around the sun in the space of from three to six years.

Next in order comes Jupiter, the largest of the planets, 89,000 miles in diameter, 490,000,000 of miles from the

sun, and revolves around him once in twelve years, moving at the rate of 29,000 miles per hour. His revolution upon his axis is performed in nine hours and fifty-six minutes. Jupiter is attended by four moons.

Saturn is next, 900,000,000 miles from the sun, and 410,000,000 miles from Jupiter. Saturn is 79,000 miles in diameter, and revolves around the sun in twenty-nine years and upon its axis in ten hours and sixteen minutes. Saturn is attended by seven moons and a double ring. The rings are concentric, detached from each other, the interval being 2,800 miles. The breadth of both rings including the space between is 30,000 miles. The outside diameter of the rings is 204,000 miles, and the space between them and Saturn is also about 30,000 miles.

Uranus the next is removed no less than 1,800,000,000 miles from the sun. It is 35,000 miles in diameter, and takes $83\frac{1}{2}$ years to complete its revolution.

Neptune is the most distant planet, 2,864,000,000 miles from the sun and revolves around him in about $164\frac{1}{2}$ years. It is also about 35,000 miles in diameter.

These bodies constitute the solar system. The matter of which they are composed is adapted to transformation into cloud organs. In this matter, whether in a solid condition or in the condition of clouds, are contained all qualities peculiar to the system, force, design, selection, formation, progression, transformation, and retransformation to an unlimited extent.

When any particular combination of matter has remained in its peculiar state a certain period of time and attained its highest attainment in that particular state, the particles of which the combination is composed will desert that combination and enter into a new one and create a new series of events in which new scenes, new

beauties and sublimites will arise from new and varied conditions. In every combination there are members desiring the continuation of the combination, and also members desiring dissolution and entrance into a new condition. The will of the majority is law. A combination will continue while the majority of the members are for it, and will dissolve when they are against it. The rebel members are the oppressed and seek for liberty but are suppressed until conditions convert a rebel majority, when the opposition must yield. An atom is a member of the solar system, as well as the sun. An atom is one, a solar system are many millions. In every molecule is contained a habit of motion and selection, of repose and want. Repose is select, want despised and all motion within the solar tract, is calculated for satisfaction. When the matter of the solar system hung in darkness, the members of light were in bondage, and the members of darkness in repose and power. The members of light rose from a minority to a majority, or conditions converted a majority of members in favor of entering into a new combination. A conflict ensued which resulted in the overthrow of darkness and in the institution of light or the formation of the solar system in which light is supreme. The planets contain the members of darkness, the sun of light. Want of liberty is the situation or condition of the defeated members of darkness. All manners of selection and motion throughout the planetary bodies is therefore for freedom—for salvation. Wherever light and darkness come in contact there is continual conflict. This battle-field is on the surface of the planets. The members of the sun and the members of the planets are in hostile attitude, and the planetary members seek for salvation. In this strife, planetary members enter into countless combinations to effect their purpose. When the sun-rays

descend upon a planet the members exposed to them first enter into their original condition of cloud organs, gas and vapor, and assend into the skies. Thus they mingle in the sky and form atmosphere. When this atmosphere attains a certain density, it will enable the sun elements to operate upon them, and a second effort to escape will follow. As they cannot ascend into the circulating current, they must remain below. In the narrow space between the planet and the circulating current, they disperse themselves into all conditions, seeking for repose, but owing to the continual ascension of newly escaped members, the air sooner or later becomes over-charged with gas and vapor. Then the heat will increase, and as heated air becomes lighter than cold air, it will ascend into higher regions, and surrounding air of a cooler temperature will rush in and take its place.

This rush of air is called wind. Is the ascending portion of small area—a breeze will follow. Is it of a large area—a storm will follow. Is the ascending portion of a V shape—the colliding currents will create a cyclone at the point of collision. Gas and vapor cannot prevail against air currents. It is gathered vapor into clouds of water and gas into clouds of gas. When these clouds become of a certain density, the gas is exploded by electricity and carried by the descending rain forced by compression, back upon the planet. The explosion of gas is called lightning and the concussion caused thereby, thunder. Thus the planets are prevented from dissolution. The continual ascension of vapor and falling of rain, creates lakes, rivers, and springs on the planets. The rain will fall into a basin-like locality. In the course of time this basin will begin to overflow. The water washes a channel and descends into a basin lying lower. Thus the basin becomes a lake, the channel a river. The process of overflowing, washing a channel and entering a

lower basin is continued, until the channel enters the ocean. The wash of water dissolves the rocks and carries them into the bottom of the lakes, sand from sandstone, calcareous soil from limestone, and clay from granite. The drying up of such a lake which is caused by the deepening of the channel, again leaves the members of darkness broadcast under the influence of the sun, in the shape of a plain or valley, and a new selection in order to attain the desired state of repose is made.



SPECIES.

CHAPTER II.

BECAUSE selectricity is reflective it is progressive and never quite repeats itself but always attempts to produce a new and more satisfactory condition.

Beyond the atom or completely dissolved state of matter of which all things are composed, and beyond selectricity or the motive factor within the atom by which all things are composed, remains the unknown. Taking from this unknown realm the atom or molecule as the substance of body or matter, and selectricity the substance of mind or soul, enables us to dispense with the unknown in change and progress but not with origin or destiny. As the eye knows the surroundings and as it loses sight of objects in the distance, so the mind knows the surroundings, but loses itself in every direction, except by looking inward. Here is always truth and knowledge. Here is felt the want, and also found the remedy. Here is the seat of pain and of pleasure, therefore be the combination a planet, a nation, a city, a house, a man, an eye, a particle, or be it a molecule, there can be no truth or knowledge but from within, no description of want and therefore no remedy. ,

✓ All events from the combination or dissolution of two atoms, or the combination or dissolution of a planet, or of a nation, or of a city, or of an animal, or of an organ thereof, or of flesh, or of sponge, or of plants, or of soil, or of rock, or of gas, or of light, or of darkness, or of heat, or of cold, or of color, or of taste, or of form, are caused and effected by the conditions and combinations from

which they combine, or from the conditions and combinations from which they dissolve. Ever since the first molecule began to vibrate and caused a disturbance combinations appeared and disappeared. There are ever and anon two factions, the disturber and the disturbed, and from the friction of these two flow the events of combination and dissolution, and after the nature of the friction are formed subjects and objects, organs and organizations. Every organ or organization is organized for the same purpose, and that is to subdue the evil or disease and to promote the good or ease. Any act or purpose contrary to this is not natural. Every organization also, is organized by itself, not of foreign matter, neither of foreign mind, habit, or selectricity. Every organization is formed of itself and by itself, a nation, a state, animation, and vegetation. A nation is an organ of a world, a state, of a nation, animation of a state; animation is from vegetation, vegetation from soil, soil from rock, etc. A nation organizes itself in such a manner as to be able to protect itself against other nations, the elements of nature and all such evils and diseases as may be more easily overcome by union of mind and muscle. The same applies to a state. There are many nations and many states. They are all different. Why? Is it because the matter of which they are composed is different? No. The matter is one flesh and one blood, all one mind and one soul, but the combinations were made in different times, under different conditions, and in different circumstances. Hence, the difference of language, law and religion. Laws and regulations and instruments for pleasure and protection, change from time to time. That which becomes useless falls away. The laws are reformed, the regulations altered, instruments for pleasure and protection made more convenient and effective according to

the flow of events with which the organization has to contend. All this is done by factors of the organization. No foreign power is employed whatever. The organs or members of the organization form and reform themselves to the most advantageous position and condition. Thus comes the origin of species, of nations and states. The same is applicable to animation, like the members of a nation combine for the purpose of overcoming evil and disease, and for the promotion of pleasure and ease. so with the particles and members of animation. As a nation changes according to the perception of advantage by its members, so the members of animation, the feet, the legs, the hands, the arms, the body, the head, the senses, the heart and entrails. They combine and form themselves for pleasure and protection and also change from time to time. That which becomes useless falls away. That which is most useful becomes strong by the reinforcement of other members. The arms or hands, the legs or feet shape themselves so as to afford the greatest possible convenience and effect for the purpose for which they are calculated. With the eyes, the nose, the ears, the mouth, it is the same. In a nation there are agents for communication, investigation, consideration, regulation and protection. There is a sense of prosperity and of want. There is the eye, the ear, the smell the taste, the feeling, all officials ministering to one central understanding where the will is made, and from which the orders and regulations proceed. In this understanding is represented every particle of the organization, through the medium of the senses (as senators). External dangers, internal derangements, hunger, cold, weariness, trouble, and all sorts of disease are there considered, and arrangements made for overcoming it. Animation is a composition of vegetation, water and atmosphere. By

instruments or members, these materials are selected and transferred to other members which prepare and retransfer them to the pleasure of the needy. The eye the prospector, the hand the miner, the taste the tester, the stomach the refinery, the heart the distributor. Then again the operations of the sexual qualities. The female members receive from the male members, as it were, a plan and specifications by which the members of the female prepare a new organization, with all the functions new and better, to be launched into existence to improve and prosper with new vigor, unfold new pleasures, and destroy the evil to an unlimited extent. All these operations are performed by combined molecules and the combined selectricity or power of selection thereof. There is no external power whatever about it. As the members of a nation are wise in themselves, so the members of a body of flesh are wise in themselves, and so the molecules are wise in themselves. As one nation is more powerful than another, so with animals, and as the power depends not on bulk but on conditions, so it is in animation. A nation of a million armed members may destroy a nation of two million unarmed members, and so with animation, a man may kill an elephant.

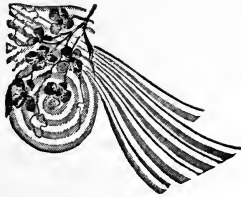
When a nation dissolves, the officeholders from the highest to the lowest are no more supported by the members and yet need not necessarily die. It is each one for himself. The combined power of the muscle ceases, and also the combined power of the will, yet each and every member individually retains a certain amount of power, also of will, with which he may enter into another combination or remain independent if he will. So with the dissolution or dying of a man or anything else. Each particle has its own peculiar power of will. If it is combined in the form of beast it is called instinct; combined

in the form of man, it is called intelligence or soul; in dissolution it is called selectricity. The matter of any combination when going into dissolution is accompanied by the soul. Each particle has in it, its soul, or each collection of molecules contains ever and anon its proper amount of selectricity. Therefore where the body is there the soul is also, and where the atom or molecule is there too is the selectricity. These two cannot be separated. In vegetation the same principle is active. The soil of a certain quality enters voluntarily into a seed and makes out of an acorn an oak. Only when the resources are exhausted, or external elements scorch, or drown, or freeze it, then will the particles which compose it dissolve. Different localities bring forth different species of plants. In the marsh, on the table lands, and on the mountains are peculiar species, suitable to the climate and circumstances. In the bottom of the sea, in shallow water, and on rocks are grasses and mosses. When selectricity in a dissolved state becomes weary of that state, it will, like mind, seek society. This society will be like the members of which it is composed. Oppression or disease causes the molecules, and particles to resort to a union for defence, in the shape of moss, mushrooms, grass, vegetables, or trees.

The origin of species is thus:

Here is oak, here is ice, a certain process with certain substances will produce ice at all times and everywhere. Another process will produce another article, and a certain process with conditions and substances right, will produce oak. The artificial oak is perfect, as artificial ice is perfect. Discover and follow the art of nature and be enabled to imitate. Find the art of producing oak, and produce it or any other substance the same way. The things are, they once were not. A great process

makes great things, and a small process small things. The motive power in these processes, or in any process, is selectricity, known by the ancients in a thing called God.



HUMANITY.

CHAPTER III.

UPON a time a woman stood on a certain place with her face turned from her home. She was in great distress. She wept and trembled and broke into a lamentable cry: "What shall I do?" In this plight she went back to her house and restrained herself, that her friends might not perceive her trouble, but she could not be silent long, for her trouble increased, and she related it to her kin and said: "Oh my dear father and mother, my brothers and sisters. I, the kin of your flesh am in myself undone because of a darkness that has come upon me, and moreover I am aware that this our state in which we dwell is full of evil, sorrow and death, which fearful and cruel enemies follow me, and you, my father, you, my mother, and your dear babes, and will sooner or later strike us down, and make us subject to their lashes, unless some way of escape can be found by which we may be delivered.

At this her relatives were sore amazed, not that they did not believe her, but that she dissented from teachings which they had so faithfully bestowed upon her. They thought to drive away her "frenzied notion," as they called it, by quoting to her the traditions of their fathers in relation to the mercy and goodness of God, but on failing to restore her peace with words, her father said:

"Come, my good daughter, and see the gifts of Him who careth for his children. Come see the pleasantness of Spring, and how the fruitful earth yields riches for its creatures, how all creation is in cheer and loveliness."

So he took her and led her through groves and blooming gardens, green meadows, amid the cries of plowing time, into a field where, up and down, steeds strained their shoulder in the creaking hame, and peasants leading plows, the fat soil rising and rolling in smooth and shape-ly furrows. Among the willows, the ripple of laughing water was heard, and where it ran, the earth bordered it with cresses. The jungle laughed with nesting songsters and all the thickets rustled with small life, pleased with Spring time. In the spray flashed the sun bird, bee eat-ers and hawks, chasing butterflies, beneath striped squirrels raced, and woodchucks peeped and piped. The king-fisher sat on his withered limb, and fishes played below. The peacock wheeled its feathery wealth, and blue doves cooed at every well. Far off the clattering mill was heard or the rumble of a well loaded wagon. The village bell rang out a chime for some glad marriage feast. All things spoke of peace and plenty, and seeing this, the father said:

"My child, is life not sweet, and should we not rejoice?" Humanity sighed and answered: "Dear father, thou dost look at things not right. There are thorns upon this rose of life which thou dost overlook. See how the peasant sweated for his wage, toiling for leave to live; see how he urges and goads the weary steeds through the flaming hours. See how the lizard feeds on the ant, and the snake on the lizard, and kite on both. See the fish-hawk eat the finny tribe; the bee catcher the bee; the hawk the bird, till everywhere each slays a slayer, and in turn is slain. Life living on death. So the fair show veils one vast savage conspiracy of mutual murder, from the worm to man. What murdering tribes and slavish lives. Is this," she said "that happy earth the Gods have made? How salt with toil the peasants, bread? How

hard the steeds must strain. The air plots storm and thunderbolts. All things wait for their ruin. The sight of this deep disease of life fills me with pity and pain. Oh! where may be found a remedy. My heart bursts with a passion to help and heal. Where are thy Gods of mercy and might, that I may warn them of their sin, and tell them of their duty to purge this writhing hell." The father hesitated to answer, he hung his head in sadness.

"Child!" he said, "thou dost not understand. Take heed, thou sinnest greatly in speaking thus. God is merciful in truth, but thou dost not understand. Leave off thy meditation of the ways of the allwise and come to thy home and rest."

They then turned homeward and walked in silence when from the roadside moaned a mournful voice. "Help, good people, oh help, or I shall die." A stricken wretch it was, the victim of some deadly plague whose quivering frame lay in the dust, writhing with fiery purple blotches specked, and chilly sweat beaded on his brow. His face was drawn awry with twitchings of sore pain, his eyes swam in wild agony, gasping he clutched the grass to rise, and rose halfway, then sank with quaking feeble limbs and a scream, crying "Ah! the pain, good people, help." Whereon Humanity lifted the woeful man with tender hands and laid the sick head on her knee, and with soft touch she comforted him, and asked: "Brother what is ill with thee? Wherefore canst thou not rise? Why is it, father, that he pants and moans and gasps to speak and sighs so pitifully? See how he plucks and plucks, to seize his grief and rolls his bloodshot eyes, and grinds his teeth, and how he gasps for breath. Oh that I could ease thee, my brother, how gladly I would, but I know not how. Oh that the Gods would send remedy for the evil they have made."

While Humanity was thus breaking with pity over the suffering wretch, a stranger approached them and asked the cause of the scene: "This man we heard calling for help, and found him here lying in the dust in great agony. Canst thou not tell what ails him and ease his suffering?" Then the stranger looked him in the face and spake: "Good woman, this man is smitten with a pest, his elements are all confounded. In his veins the blood leaps and boils a fiery flood. His heart beats like an ill played drum, fast and slow, his nerves are all undone, his strength, all, all gone, and a fit upon him. Lo, now he would die. 'Twould be well for him, but he shall not, until the plague has had its work in him, killing the nerves which die before the life. Then when his strings have cracked with agony, and all his bones are empty of the sense to ache, the plague will cease, and light elsewhere. Good woman, 'tis not good to hold him so. The harm may pass and strike thee, even thee."

"And are there others thus, are there many thus?" asked Humanity.

"Good woman" answered the stranger, "this comes in many forms, to all men—griefs and wounds, sickness and tetter, palsies, leprosy, hot fevers, watery wasting issues, blains and fits befall all flesh and enter everywhere."

"And is there no remedy for such evils?" asked Humanity again.

"Yes," said the stranger, "there is one way to remedy all things, that is by learning the cause, and purging it, the way"—

"Let the day perish wherein I was born, and the night in which it was said: 'There is a man-child conceived.' Let that day be darkness, and let the night be solitary, let no joyful voice come therein! Why died I

not before I was born? For then should I have lain still and been quiet. I should have slept then and been at rest. Wherefore is light given to him that is in misery, and life unto the bitter soul that longs for death which cometh not, even though it dig for it more than for hidden treasures, and which rejoices and is glad when it findeth its grave? Why is light given to a man whose way is hid and whom God has hedged in? For the thing which I greatly feared has come upon me and that which I was afraid of is come unto me. The arrows of the Almighty are within me, the poison whereof drinketh my spirit, the terrors of God do set themselves in array against me. O that I might have my request, and that God would grant me the thing which I long for, even that it would please God to destroy me, that he would let me loose and cut me off. O thou preserver of man! Why hast thou set me as a mark against Thee so that I am a burden to myself, and why dost thou not pardon my transgressions and take away my misery? To him that is afflicted, pity should be shown, but God has forsaken me. Therefore will I not refrain my mouth. I will speak in the anguish of my spirit. I will complain in the bitterness of my soul."—*Bible*.

Thus spoke the reviving sufferer and rose to his feet. The stranger seeing that the fit was over walked away in silence.

Humanity was left alone with her patient, who thanked her for the pity she had shown him and departed. Then she followed her father, who was walking at some distance, homeward. As she walked along the words of the sufferer and also the speech of the stranger came to her mind. Under a tree by the wayside, she seated herself for reflection, and after awhile she brake into words saying: "Oh suffering state in which I dwell, oh flesh, why

art thou lodged in this vile net of death and woe, and life which binds to both? I see, I feel the vastness of the agony of earth, the vainness of its joys, the mockery of all its best, the anguish of its worst. Since pleasures end in pain, and youth in age, and love in loss, and life in hateful death, and death in unknown lives which may but yoke men to another yoke to bear the weight of false delights, and woes that really are. Yea, once this veil me cheated too, lovely to live, and life a sunny stream, but the veil is rent which blinded me, the Gods are deaf and dumb. These men of pain cry unto them but are not heard. Pain, blood, despair, they do not heed. Perchance they are in need of help themselves, because they save not when sad lips cry and wretches writhe in agony. I would not let one cry whom I could save. How could Gods make worlds and keep them miserable if alwise and merciful? Gods are not good or are not powerful. Yet there must be help, there must be help for this world of woe."

After she had said this she went home where she was received with rebuke and surly treatment for meddling with things past her understanding as they said, and caring for afflicted wretches of the highway. Seeing thus the heartlessness of her relations and their blindness her heart rented in grief, and she stayed in her chamber or in places of solitude wearing away with helpless love. One day she walked into a wide field and in her grief she cried out as before: "What shall I do to be saved?" She looked this way and that way as if she would run, yet she stood still because she new not whither to go. Presently she heard a voice behind her. She turned and recognized the stranger that she had met in the highway.

"I beg your pardon, good woman, for disturbing you. My name is Reason, we have met before. I believe thou

art in distress regarding thy salvation from pain and death. I hear thou hast dissented from the faith of thy fathers, and art in thyself undone for want of counsel and sympathy."

"My good sir, glad am I to meet thee. I have sought for thee since we met on the highway. I am in great distress over my own and the doom of all flesh. Sickness and death are the enemies of our state, and were they overcome life and peace should be supreme. Thou hast spoken to me of a remedy, but I am at a loss to find it."

"Glad am I also that thou hast found me, and more glad am I to find thee. This our state, is full of misery. It is like unto a whited sepulchre, which indeed appears beautiful, outwardly, but within it is full of dead men's bones and of filth and uncleanness. I have sought to leave this state, but on hearing of thee I thought of inviting thee to be my companion, but what is it that thou seekest, Humanity?"

"I seek an inheritance incorruptible, a condition undefiled and that fadeth not away, where all pain and distress have passed away. This it is which I seek."

"It may be found, and so it may," said Reason. "I have a book called invention in which is written: 'There is an endless state to be attained and everlasting life given those who enter into it.' Then again, 'there are crowns of glory and garments attainable which shall save from all pain. There shall be no more crying or sorrow, but repose and power eternal. There also we shall meet with thousands and tens of thousands that fell by the way, none of them hurtful. The elders of the ages in golden crowns, the virgins with golden harps, clothed with immortality as with a garment.'" "Wonderful," said Humanity, "It is enough to ravish ones heart, but are these things really to be enjoyed?"

"Yes, my good woman, they are to be enjoyed by those who enter into the state where they are. There are three states, the Ignorant, the Scientific, and the state of Wisdom. In the Ignorant state is superstition, fear and misery. In this state we are now. In the Scientific state is knowledge and progress, and in the state of Wisdom is power, beauty and immortality, and all the things which may be desired. This last state is attainable as well as the first and second. And now I would ask thee to be my companion and journey with me into the land of bliss. By uniting our efforts we shall be better able to overcome our enemies. What sayst thou?"

"I do not quite understand thee. Dost thou mean that man alive can enter the state of Wisdom, and will bring about the resurrection of the dead, and immortality?" inquired Humanity.

"That is what I mean. We must live and learn that which is good, and that which is evil—preserve the good and destroy the evil as we go. And when the space and time is filled with good then the evil is swallowed by victory and good universal. Good and evil are of the same substance. Good is knowledge and right condition, and evil is ignorance and wrong condition, or in other words, evil is of misapplication of anything. Universal wrong makes universal evil, and universal right makes universal good. Sense is the guide to knowledge and is the judge of joy and pain. Joy is good, pain is evil. Thou art the bearer of sense. Invention is the way, and I am the inventor, and at thy wish I shall lead thee into the state of wisdom where is immortality, life and peace eternal. I pray thee accept my hand and give me thine."

"I will go with thee," said Humanity, after which Reason embraced her, saying: "I am exceedingly glad you are persuaded to go, for the state of which I spoke is

rich but uninhabited, and with thee by my side we shall bring the world to wisdom and glory."

"Glad am I, my good companion, to hear these things, come let us enter upon the journey."

"Not yet," said Reason, "but let us go back to Barbarism, the city of our fathers, and invite our friends and neighbors to join us. It will be more agreeable and less dangerous."

"Be it so," said Humanity, "Lead and I will follow thee." So they went back to take leave of their neighbors and persuade their friends to go with them, but in this they fared evil. They met with abuse and chidings, mockery and evil threatenings.

"What," said they, "leave the habitations and rule of our fathers and follow such crazy-headed dreamers as you? Nay, the rules of our fathers are good enough for us."

"They felt not the terrors of the misery about them and were blind to reason and improvement, therefore they could not be moved." After seeing that speeches and warnings were in vain, Reason said: "It is enough, Humanity. Prepare thyself to enter upon the journey into the land of which I have spoken to thee. These our friends perceive not as we do, therefore they will not hear us."

Then Humanity betook herself to her father's house to bid a last farewell, but was received with ill will. The neighbors hearing of her near departure compassed her from every hand, rebuked and threatened to hold her back by force. Humanity wept and hid her face in grief. When the indignation had risen to a great confusion, Reason appeared on the scene and said: "Friends, hold us not back, make not our hearts heavy for they are now on the point of breaking. Life in this our state is

fearful, it leads to cruel death. Love leads to painful loss, and joy to sorrow, which we do not desire. To stay this wheel of change we will depart. Unto this we have come, unto this the past has lead us. We cannot enjoy the things ye offer any longer. We lay aside the realms of ease which wait fearfully for old age and death. We choose to wander and wage with the enemies, perchance we may be victorious till the earth rejoices in our name. We choose to tread its path with patient feet, making its dust our bed, its loneliest waste our dwellings, and its meanest things our companions. Our garb may be of outcasts' wear, our food of the coarsest and our shelter in cave or jungle bush. This we will do, for the woeful cry of life has come unto us, and our souls are full of pity for the sickness of the earth—which we will heal if healing may be found by uttermost renouncing and strong strife. Ye speak of great and lessor Gods. We have not found them to have pity or power. Who has seen them—who? What have they wrought to help their worshipers. How has it aided man to pray and offer corn and oil, to chant the charms, to slay the innocent sacrifice, to rear temples, to feed priests, and call on lords, and names who save none, not the worthiest. The babblings of flattery and fear ascend day by day like wasted smoke. Hath any of my brothers escaped thereby the aches of life, the stings of love and loss, the fiery fever, and the ague shake, and the slow, dull sinking into withered age, the horrible dark death, and what beyond? To enter into new lives, new loves, new joys, to end in the old mockeries? Hath any of my tender sisters found fruit of fast, or harvest of hymn, or bought one pang the less at bearing time, for sighing therefor? Nay. It may be that some Gods be good and some evil, but all are pity or powerless. Me thinks that once life began to run its

rounds of living, climbing up from molecule to mote, gnat, worm, reptile, fish, bird, beast, demon, man, angel, God and then to clod and molecule again. So are we kin to all that is. Therefore if one might save man from his curse, the whole wide world would share the lighting of this ignorance whose shadow is chill, fear, and cruelty its bitter pastime. Yea, if one might save, should he not? Me thinks there is none that can, and yet there must be means, there must be refuge. Once in winter blast we perished till one struck fire from flint stones, coldly hiding the warm, red spark.

"We gorged on flesh like wolves till one sowed corn which grew a weed, yet makes man's life. We mowed and babbled till speech was struck; and patient fingers formed the lettered sounds. What good gifts my brothers have, and it came by search and strife and sacrifice. If we, then being well and strong, not tired of life's long day but glad in the freshness of its morning, not worn and wrinkled, who ache not, lack not, grieve not, save with grief which is not ours, except as we are human. If we, having so much to work with, lay it down for the love of man and spend ourselves in search of truth, bringing the secret of deliverance forth, whether it lurks in hells or hides in heavens, or hovers unrevealed nigh unto all, surely at last far off, sometime, somewhere, the veil will lift for our deep searching eyes, the way will open and salvation come when death and loss and pain will find us conquerors.

"This will we do, who have a life to lose, because we love our life, because our hearts beat with each throb for all the hearts that ache, known and unknown, those that are, and those that are to come, a thousand million more, which shall be saved by this sacrifice which we now enter upon." Thus spake Reason to the fearful listeners,

and when he had finished, Humanity took the word and went on: "Oh summoning tears, we come, oh mournful earth, for thee and thine we lay aside our ease, our friends, our joys, our golden days and happy homes. And thine arms, sweet mother, harder to put aside than all the rest, yet thee too we shall save, saving the earth, and that which stirs within thy tender womb, thy children, the hidden blossoms of our love, whom if we wait to cheer we shall not win. Father, mother, babes and friends, ye must share a little while the anguish of this hour that light may break and all flesh may learn the law. Now am I ready and now we will depart never to come again till what we seek be found, if fervent search and strife avail." Then said the mother: "But grieve ye not to leave your friends and neighbors thus." "Pleasant ye are to us," said Reason, "and dear to leave, yet if we leave you not, what else will come to all of us but loss without restoration, and death without avail, lo, as ye lay to sleep so must ye lay to die, and when the rose dies, where is gone its scent and splendor? When a lamp is drained whither is fled the flame? Therefore, farewell friends, while life and ease is sweet we go to seek it in abundance, in regions now unknown, farewell."

Then Reason took his companion by the hand and went forth from the city of their childhood into regions unknown. As they neared the city gates they were accosted by one Patriot, who spake thus: "Alas! Dear friends, spake then for naught those wise and holy men who bade us wait the time when God's great son should rule and be a lord of lords. Will ye walk thus into darkness, will ye go forth into the friendless waste, that have a paradise of pleasure here?" Then answered Reason: "Unto this we have come. The earth has waited long in vain, no God or Son has yet appeared. All things pass

in change and death. We shall wait no longer but seek for deliverance, perchance it might be found."

"Good man," spake again the Patriot, "bethink thee of those whom thou lovest, bethink thee of those whose bliss thou art. How shalt thou help them by undoing them?"

Reason answered: "Friend, that love is false which elings to love for selfish sweets of love, but we, who love them more than joys of ours, yea, more than joy of friends, depart to save them, and all flesh, if utmost love avail. Go let us strive for salvation, let us make known the unknown and unveil the secrets which are. Lo! If we conquer we shall return to lead them into the state for which all flesh sigheth. Since there is hope only for life in life, and since life alone can sustain life, and as we shall seek as none have sought, therefore, bring to our friends our love and let us go in peace." Then Patriot departed and the wanderers went their way and stopped not until the city lay far behind. Then they halted to cast their last look over the land of their childhood and birth. As Humanity lifted her eyes and beheld the land of death with all its misery, she wept and said: "Take me away from here, Reason, I cannot bear the emotions which arise in me. Take me where you please, so it be away from this place of dissolution."

"Have peace, my dear," said Reason, "Give me thine hand, look up and have courage, there is comfort in the land of Science, and when we once get there, we shall journey with more ease, but until then we shall have to contend with the errors of religion and ignorance, therefore have courage and remember thy reward." Saying this, Reason tightened his hold on her hand, and they went forth for the state of bliss. As they passed along the highway through the suburb's of Paganism many pitiful sights they saw. Here lived such as hold the flesh, the

foe of the soul, wherefore with bitter pain they torture, burn and slash their bodies woefully until the sense of pain is felt no more. Gaunt and mournful bands, pleasing the Gods by sacrifices. Some standing for days and nights with lifted arms till drained of blood and stiff and stark like withered limbs of trees. Others had clinched their hands till the claw-like nails grew through the palms. Some walked on spiked sandals, some were gashed on breast and brow and threaded their flesh with thorns and splits, besmeared themselves with mud and ashes, clothed in dead men's rags, trinkets of skulls and living amidst the graves. A thousand times in the heat of the day they cried unto the Gods—their crowns blistered, their eyes dimmed, their visages haggard and wan like dead men. Here crouched one in the dust, throwing it over his head and in his face, there one who bruised his arms with winding cords till blood seemed to burst out, and next a miserable saint, self-maimed, eyeless and crippled on arms and legs. To this chief of woebegones Reason turned and said:

“Why, my brother, dost thou so piteously disfigure thyself and add such evils to thy life?”

Then answered he: “’Tis written, if man shall mortify his flesh he thereby purges sin and dross away, and the soul purified thus shall soar from the furnace of sorrow winged for glorious spheres and splendor past all thought.”

“My brother, thou knowest well that after night comes day, and after day comes night, that after riot comes peace, and after peace comes riot, that after pain comes joy, and after joy comes pain. When you buy your heaven with blood you are no more secure from loss than he who buys it in joy. The wheel goes round, the toil begins again.”

"It may begin," the hermit said. "We hate this accursed flesh which clogs the soul that would rise, so for the sake of the soul we endure brief agonies to please the Gods and thereby gain the larger joy."

"Will ye for the love of soul, and gains which are but dreams, so loathe your flesh, so scourge and maim it that it cannot serve to bear the spirit on? Will ye destroy the fair house which has come to us by painful pasts in which are lodged the guards which lead and light upon the winding stormy way into a better land?"

Then he cried: "I have chosen my way and shall tread it to the end, though all its stones were fiery coals. I trust in God and am satisfied. If thou art wiser than the Gods, then speak, if not, then go thy way in peace."

So they passed on in sadness, seeing how these men fear so to die and lust so to live, and how they consider their lust an offence to the Gods and by fierce penances like to please them who begrudge pleasure to man, suffer self-kindled hells in holy madness, hoping thereby to win dreams of joy for the soul. As they walked Humanity plucked a flower by the wayside and said: "Oh, flowers of the field who turn your tender petals to the sun, glad of the light, and grateful for the sweet perfume, and robes of silver, gold and purple, none of you destroy your peaceful living, none of you despoil your happy beauty. And ye palms which rise so proudly to the skies and drink the wind blown from the cool, blue sea, ye are content from time of shoot to time of fruit. Then you singing tribes in your feathered gowns, ye too, who dwell so merrily in the trees, quick darting tom-tit, gentle robin, and ye cooing doves, none of ye hate your life, none of ye grow better by foregoing needs. But man who slays ye, who is lord and wise, and master of the earth and sky, yea, are great as Gods, come unto fools and self tormentings."

ISRAEL.

CHAPTER IV.

THEY then went on until they came to the land of Israel. Passing along the side of a mountain, they saw below them a great multitude of people and a great shout arose as that of a victory, also was there a great stir among them as of great joy. As they looked upon the scene, they espied one afar off coming towards them. Now, when the man was come before them, Reason called aloud, "Ho! Ho! my brother, stay, that I may speak to thee," but he only looked about and went on. Then Reason called again, after which he said, "No, I cannot, my life is upon my errand and delay is my death." At this Reason was astonished and said to his companion, "Stay thou that I may investigate this thing." Then Reason quickened his pace and followed. The man perceiving that he was pursued put forth all his strength to escape, but found Reason too much for him, therefore he stood still and turned unto him saying: "Good man, thou knowest not that thou walkest into the mouth of death, not only wilt thou endanger thyself but also me. I beg thee, therefore, to go back and go thy way in peace."

Then said Reason, "If it be so dangerous as thou sayst, then there must be evil in connection with thy errand, therefore I shall not let thee out of mine eyesight until I know thy secret, for it is not good to let evil doers undisturbed in their evil ways."

"I pray thee, sir, let me go on, I shall surely die," said the man. "No," said Reason, "but I will make thee a

proposition. Go thou upon thy errand and return to me yonder where I first called to thee where my companion is, promise this, and give me thy ring and breast-plate as a token, then tell me thy errand and I shall be satisfied and no harm shall come to thee."

"It is a great thing which thou demandest, I cannot come in thy presence yonder, but if ye will meet me on the foothill, eastward of this mountain, I shall promise to do as thou dost wish."

"Give me the tokens and go thy way. We shall wait for thee on the hill."

Then the man gave his ring and plate to Reason and departed towards the top of the mount. Reason went back to where he had left Humanity and told her of his adventure. They then went for the hill and awaited the stranger, who was not long in making his appearance.

"Ah, good people," he said as he seated himself upon a ledge of rock, "would that I were dead that I might escape the heat of this my life."

"Be not disheartened, my brother, but have courage to overcome life's heat and strife," consoled Reason.

"Ah, thou knowest not my life or thou wouldst not speak so. It is said the courage of the evil doer faileth and his peace fleeth as the giving up of a ghost. I know this to be truth."

"There is another truth which I know," said Reason "It is this: 'If thou prepare thy heart and put away evil doing, then shall thy misery flow away as the waters and shall be seen no more. Thou shalt become steadfast and have no fear, but hope and peace and rest.'"—*Bible*.

"Would that I had never put my hand to the plow and kept them clean from the work of deceivers, but I must once more take a step farther into the darkness in order to redeem my tokens and do as I made promise."

"My Brother," entreated Humanity, "tell us thy troubles, tell us thy secrets and thy life, that we may give thee counsel and ease thee, tell us of thy errand on the mount."

"Good woman, to tell my secrets is an act which, if it became known, would be certain death, but if ye will not condemn me and have pity on one that was cruelly misled to do many evil things, I shall share with you my secrets."

"There shall come no harm to my Brother," said Reason. "It is far from us to condemn thee for being led astray? Who art thou, and what is thy occupation?"

"Listen," he said, "to the history of me and of my people"

"My name is Joshua and I belong to a band of secret servants ministering for Moses and Aaron, the leaders of the Children of Israel, so called because they are descendants of a man by that name.

"Israel had twelve sons, the youngest of which he loved most, and made him a coat of many colors. This caused his brothers to become jealous and they deceived their father and sold their brother to slave traders who took him to Egypt. There he became famous for his cleverness and managed to become quarter master. After some time there came a famine in the land of Israel, and they went to Egypt for corn, for owing to the overflowing of the stream in Egypt, the drought did not effect that land.

"Now, when the sons of Israel came into Egypt, they found their brother whom they had sold, who invited them to bring all they had into Egypt, which they did. Now, in the course of time, these sons, owing to the high standing of their brother Joseph with King Pharaoh, multiplied and became an immense number so that the Egyptians feared that they might rise and overthrow

the nation, and they began to oppress them with hard labor and the killing of infants. Many of the children at the time of my birth suffered death, only a few were left that they might become men.

"In this time was also born one Moses. His mother being of a clever disposition of mind, saved him from the sword by hiding him among the reeds along the bank of the river Nile.

"One day the daughter of the king went bathing in the Nile at the place where the babe Moses was hid. The princess found him and wanted him as her child. Thus he was brought to the King's palace. There he was trained in all the knowledge of Egypt. On learning his connection with the Israelites, he began to hate the Egyptians. One day he saw an Egyptian smiting an Israelite, whereon he went and smote the Egyptian and buried him in the sand.

"Soon after this he came before the King and he sought to bring him to judgment, but Moses fled into the land of Midian where he engaged himself as a shepherd, but spent most of his time scouting, locating trails and springs, for he had planned to lead the Israelites out of bondage.

"After the King had died, and those who knew of his killing the Egyptian, he returned to Egypt to lead out the Israelites into the land which, as the saying goes, God had promised to their fathers, the land of Canaan.

"The mentioning of God and the promise of Canaan was once my joy and pleasure, but now there is neither God or promise of God in connection with these things which ye shall directly be convinced of. As I said Moses had planned to lead the Israelites out of Egypt, but how? He knew there were only a few men that were of any value for defense, the others being all old men and women,

therefore he said : There are two ways of doing a thing, one by main strength and another by craft." The latter his choice. So he took his brother into his confidence and selected a band of secret workers to which I now belong. Then he employed the popular theme : The God of Abraham, Isaac and Jacob had commanded as he said. It was with me, as I said before, and all the Israelites, a sacred theme, for we considered that if a man fared well in earthly things and gathered riches and honor, as our fathers did, and also as Moses did, that the Gods were with such men and led them to success. Now we said among ourselves that God was with Moses, that he had saved him and prepared him to redeem his people. Therefore we obeyed in everything Moses commanded. Death was the penalty for disobedience or revealing any of the works which were done in secret; therefore, I said, if my present act became known I should surely die. After we were thus organized, Moses and Aaron went before the king and sought to persuade him to release the people. They said : 'Thus saith the God of Israel : Let my people go that they may serve me.' To convince the king of their godly mission, Moses played the sorcerer, for he was an expert in all sorcery. But the God scheme was a failure with the Egyptians.' He tried many ways to frighten the king, but all talking and wonder working was in vain. Then he was somewhat discouraged, but soon he had invented another scheme to make known, as he said, the powers of God. It was this : He prepared a quantity of poison and left it in charge of myself and several others with instructions to wait for further orders. He then went to the king and said : 'The God of Abraham, Isaac and Jacob, has appeared to me and said : 'Let my people go that they may serve me. Dost thou this not, then shall your streams be poisoned, and shall die all living

things therein." But the king only mocked him and would not listen. Then we got orders to travel upstream several days, and dump into it the poison, which we did. This poison caused not only all the fish to die, but all animals and insects to forsake the stream and therefore it came about that frogs and lice were over all Egypt. When the effect of the poison was reported, Moses and Aaron engaged themselves in proclaiming to both people and the king, the works of the Gods. They not only reinforced their authority by using this God scheme but also saved themselves from suspicion, for, if it be the Gods that act, men are innocent. After the fish and reptiles lay dead along the shores some time, they began to decay, and caused disease and pestilence. The immense quantity of foul air and gas formulated by this decay caused also the air to become gloomy. The heat became intense. Ah! it was a terrible time. The heated air ascended and the surrounding air from the mountains came with a terrible force, gathered the vapor and gas which was in the skies, and darkened them, and a terrible storm burst upon the land, which made the strongest of us quake. This we did not expect, but Moses said it was good and said it was the Gods that done it, and all the people believed it but the king, he said it was a natural phenomena, and could not be moved. Then Moses was enraged and said to Aaron, "proclaim to the people to prepare themselves for a journey tomorrow night. Let them gather their flocks and borrow all they can from the Egyptians, gold, silver, jewels, cloth and food, for tomorrow night we shall move outwards or die." After Aaron had performed his proclamation, they went to the king and said: "Behold thus saith the God of the Israelites let my people go that they may serve me. Dost thou this not, then shall the angel of the Lord slay all first-

born, both of man and beast tomorrow night. For this purpose we were furnished with imposing gowns and swords, and each of the secret workers were stationed in a certain district, and on an appointed time, we were to begin to slay as many as possible for a certain length of time. Ah! It breaks my heart to think of that terrible night. The king could not be moved and the work had to be done. The appointed time came and the work was begun, and immediately there arose a mighty panic among the Egyptians. That the Gods were to kill in the night was rumored throughout the district, but the Egyptians considered all proceeding incidents as natural phenomena and believed not the proclamation which had been made until we began our work. Then arose a cry which words cannot explain. After we had finished the time, we cast off our gowns and joined Moses and the people who were moving outwards. Moses thoroughly familiar with the land and way, led, and six hundred thousand men without women and children followed. In the confusion caused by the sudden death of so many, we had opportunity to go without being troubled. But a few days afterwards we saw the Egyptians pursuing us, and a great fear came over us, when we found that we led directly towards a large body of water. Then the men of Israel murmured and threatened to slay Moses and Aaron for bringing them out of Egypt into death. But Moses reminded them of the Gods and what they had done, and that they would not be forsaken, for the God of Abraham, Isaac and Jacob had appeared to him and said, take thy staff and strike the water and I will part them. Now the body of water was a gulf extending many miles into the land, but became dry at low tide where Moses was leading to. Moses had crossed there several times before and knew what he was talking

about. When we came up to the water, Moses bade that we should all rest. Now when the time of the falling of the tide came, Moses called in a loud voice: 'Behold the wonder of the Lord,' then he took his staff, struck the waters and immediately they fell before the eyes of all Israel, and we went through. The Egyptians, because of our standstill had come close unto us, and entered the gulf as we left it, but before they got over half way, the tide returned and they were drowned.

"Thus, Moses delivered Israel from bondage by schemes of deception and works of darkness, in which works I myself was a chief participant, and now Israel is in camp at the foot of yon mountain. What think ye of me now?"

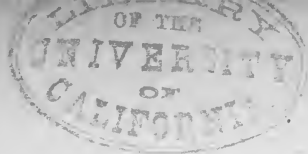
Then said Reason: "My brother, if thy story be true, thou needst not trouble thyself, for neither thou nor thy co-workers have committed crime. Moses is a noble man and doing a good work. It becometh man to overcome his oppressor. A man or nation which allows itself to be imposed upon, bears and diffuses tyranny. Moses is a wise man, the Israelites very foolish. Moses took advantage of their ignorance for their own good. He loved them. Their hardships and miseries filled him with a passion to help them out of their bondage. For many years he was troubled and sought a way to save them. The task was far from being an easy one. The Egyptians were strong and wise; the Israelites were weak and foolish. To have employed physical power to enforce freedom would have been insane. Intelligence was the only way. Moses gave ample warning before he resorted to bloodshed. It was his last resource, and he shed blood sparingly, taking in consideration the greatness of the work in which he engaged. In relation to the God scheme and secret workers—It is better to decoy an ass into shelter with an empty dish, than to let him freeze in

the winter's blast. Ye were the dish, the Gods were the corn. It was not there. Moses was the well-wisher. The Israelites saw the dish and believed there was corn in it. Therefore they followed. Ye have done no evil. But what of thy errand from which thou hast now returned, on the mountain." "On yon mountain, Moses has a secret camp in which he spends much time writing down laws and statutes for the people. Also it is a station from which the secret workers are sent forth to explore the land and locate sources of food and water. Of these parties I am chief, and on our last return, I looked from the mount into the camp of the Israelites and beheld great noise as that of a jubilee. I was amazed and did not know what it meant, and went down on the roundabout way and consulted with Aaron who was in charge of the camp, of the uproar. He said the men of Israel had become unruly and demanded of him to show them the God. He said they threatened to destroy him, and as he knew not what to do, he moulded a golden calf and presented it to them, as the God who had led them out of Egypt, and they believed it, therefore the uproar. On learning this, I immediately went to inform Moses of the circumstances, therefore my haste and the importance of my errand. After I had left the camp, I took a short cut up the mountain, which is forbidden by Moses, for he makes the Israelites believe he is on the mount alone, consulting with God and receiving the laws and statutes from him. Ye can now see Moses pass down the mount. He has with him stone tables which he had made and inscribed there on what he calls, the Ten Commandments. Now, if ye will return my tokens, I shall be off, for I must be in camp, on duty, when Moses gets there. If ye say it is a good work in which we are engaged, I shall put my whole heart in it, and work with a will."

“Brother, there is nothing grander than to work for the salvation of man, nothing nobler than to bring the bond to freedom, be it by power or by craft. While ye act in defense of life and freedom, ye commit no evil, but when ye act in ease, to torture the weak and unfortunate, ye deserve to be overthrown and done to as ye did to the Egyptians. All the world cries with the oppressed and rejoices over their redemption; so all the world hates the oppressor and rejoices over his fall. Remember Joshua, if it is a battle for life and the means of living, it becomes men to fight and throw off the oppressor. Moreover, it becometh man to enter into power and overcome all enemies and live in repose, but it is well to make peace before retiring, lest the enemy fall upon him and destroy him and all he has.

“Ye are now on the upward way, take heed, shed no blood and make no enemies, otherwise than in defending life and freedom, lest ye become like unto the Egyptians, and come to ruin. Take now thy tokens and go thy way in peace.”





JERUSALEM.

CHAPTER V.

WHEN Joshua had departed, the wanderers entered further into Israel and as they walked in the valley, there came a cloud of dust from the mountain side under which came forth herdsmen and their flocks of sheep. With many a nibble at the tufts of grass by the wayside, the lambs lingered and caused the voices of the herdsmen to re-echo from the neighboring hills, or to whirl their slings, shooting pebbles which kept the woolly wave moving along.

Humanity, observing a poor crippled lamb limping behind, and the fearful mother running hither and thither with grief, lest the little one should be lost, took it up in her arms, saying: "Poor wooly mother, be at peace, I will bear thy care whither thou goest. Thee too, the pangs of love and loss and chilly fear do pierce. Thee too, and this thy innocent child, I love and pity. Thee too, to save from life's sore burden, we tread the desert and the plain in search of healing, if healing may be found. Thou art poor as we are poor, and all the poor are piteous to the poor."

Then asked she of the herdsmen: "Friends, whither drive ye the flock under high noon, since 'tis at evening when flocks are folded?"

"We are sent," said one, "to bring into the city a sacrifice of sheep, which the priests slay in worship of God."

"We will also go and see the worship," said Humanity, so they went with the herdsmen in the sun and dust, Humanity bearing the lamb, and the wistful mother fol-

lowing with low bleatings her footsteps. When they had gone in silence sometime, Reason spake, saying: "As these dumb beast go bleating blindly toward the knife of death wielded by foolish priests, so goes all flesh bleating towards the knife of death wielded by the arm of change, or by the Gods as priests would say, in worship of the higher Gods, or for to still their lust for blood and for destruction." They were now entering the city and were compassed by the gate-keeper of their whence and what about. After relating to him their mission, he said: "Go in peace." They then followed the herdsmen to the folding place, and when Humanity returned from the fold, she was confronted by Jeroboam, a servant of the king, who conversed with her and inquired of her name and concern, and when he had heard them he welcomed them, and invited them into his house. Jeroboam dwelt with his mother who was a widow, in a roomy and elegant mansion, close to the king's palace. Here they were received with kindness and complaisance. The mother, like the son, was of a graceful disposition and entreated the visitors to the best in store. After having taken refreshments, Jeroboam excused himself, as he had much to attend to, but promised to return ere long and escort them into the king's palace, and through the temple and about the city.

In the meantime, Reason was asked to entertain himself in the library, while Humanity was escorted about the house and gardens, by the good old mother, and was shown the taste of the women of Israel.

When Jeroboam returned he found Reason deeply interested in a parchment roll containing the laws of Moses.

"And did you entertain yourself pleasantly in the law of our nation?" he asked.

"Most pleasantly indeed, not only in the law, but also in the history," answered Reason.

"What think you of the law of Moses?" inquired Jeroboam, further.

"I think they are an ingenious contrivance, and wonderfully adapted to the purpose for which they were made. Moses had a point in view for which he labored. His authority and success depended on skill and intelligence. They are full of craft, deception and cruelty, but the purpose for which they were intended is good. Considering the time, circumstances and purpose for which they were made, they could not have been made more effective by any man alive at that time. But now, that the times and circumstances have changed, they should be reformed. Moses formed them to deliver men, but now, they are evil, only to oppress, and put men in bondage, to waste life and property, to fill the houses of the priests with treasures which belong to the people. In short, Moses used the name of God that he might deliver, but now it is used to oppress and frighten, but I beg a thousand times pardon for insulting my host thus, thou art a believer in the name of God."

"Be not disturbed, my good man, thou speakest words of wisdom, which I have sought to hear from my youth. So you believe not in the name of God, neither in communication between God and man, from whence thy unbelief?" "Knowest thou the secrets of Miracle?" inquired Jeroboam.

"Knowest thou not the secrets of Moses and Aaron," asked Reason. "That I do," answered the other, "but dost thou?"

"That I do also, therefore my unbelief. But how comest thou to this knowledge?" asked Reason again.

"That I will explain: my forefather Joshua belonged

to the band of secret servants which Moses employed to work his wonders, and the knowledge of these things is still in the generation and the secret workers are still in office.'

Thus the two men conversed when they were interrupted by the mistress of the house with a summons to fulfill their promise of sight-seeing. They were then led into the open air through the sceneries of Israel's great king. On one side were the stables from which came the neigh of a hundred thousand horses and stood the chariots and the men of war, clad with helmets and armor of metal which glittered in the sunlight. On the other was the king's garden sprinkled with silver statues and golden fountains and interwoven with walks belaid with precious stones. Among the flowers and trees sang birds from every clime. In the pavilions were shelves of relics and rarities in endless variety. Soon they came to the great palace in which was the throne of ivory, banded and belaid with gold. Then they were shown the harps and psalteries of the singers and the golden utensils with which the royal family was served food and drink. They were then led up two flights of stairs, and then up a shorter one which landed upon a belvidere on the housetop.

"Be pleased to look upon the City of Israel," said their host. At their feet lay the great city. Miles of street lined with fine buildings stretched in every direction till they struck the colossal wall with which the city was fenced. Beyond lay the hills and vales of Judea, eastward the Temple, the pride of Israel, its golden walls shining brighter than the sun.

After spending some time on the housetop, Jeroboam informed them that a chariot was waiting below to convey them to the Temple, whereon they went down. The

chariot was one belonging to the king, and was overlaid with gold and silver, and four horses were attached to it. No sooner had they entered when they were going at a brisk rate through the city streets, and up to Temple Heights. They soon came to the great gates in the wall which surrounded the Temple, and entered and stood before the magnificent structure. When they had gained a point which commanded a favorable view, Jeroboam said: "Behold Solomon's Temple, gold inside, and gold outside, architecture, mechanism and skill unsurpassed." They then went through the approachable apartments and saw the net work of golden chains, the golden cherubim, lions, oxen, the great brazen altar, the gold-plated floors, the walls overhung with golden pomegranates, the pillars, the basins, the vessels, the chapiters of brass, the carved knobs lined with gold, the candle sticks of pure gold, five on the right and five on the left before the oracle with the flowers, the lamps and tongues of gold, and the bowls, the snuffers, the spoons and the censors of pure gold, and hinges of gold, both for the inside and outside doors of the house. So was finished the great Temple of Solomon, the house of God.

Reason and Humanity were much pleased with the sight of the Temple. When they had ended their course of inspection, they returned to the waiting chariot and were taken into other parts and scenes of the city, and not until the sun cast the house shadows far away, did they return to the abode of their host. During the afternoon, group after group of Israelites entered the city to participate in the worship of the morrow. With a greeting of welcome and an invitation to his house, Jeroboam met them, and soon after their return a stream of peasants came after them from all parts of the land. Every house was an inn where all were welcomed and treated

to the best in store, for with this simple people who lived like brothers and sisters together, all things were held in common on such an occasion of worship, as was to be on the morrow. Yet under Jeroboam's roof hospitality seemed more abundant, for he stood in great esteem before all Israel. Bright was his face with smiles, and words of welcome and cheer fell from his lips and blessed the cup as he gave it.

When the shades of night had fallen, the large hall was lit up, and the cheerful company were summoned by the strain of harp and cymbal, and soon old and young merrily whirled the wheels of the dizzy dances. Humanity being fond of mirth and music took part in the amusement and forgot for once the woes of man. Her face beamed with gladness, and her sweet voice mingled in laughter with the strains of music. Meanwhile, apart in the twilight gloom of a bay window, sat Reason and Jeroboam in earnest conversation, from which Gods might have learned wisdom. Thus was the evening passed. Much too soon for the merry dancers came the hour of rest, and with regretful means the guest's sought their chambers. With many a farewell word, and sweet good night, Humanity lingered at the door in wait for her companion. Soon resounded the tread of the men, and linking her arm to Reason's they followed their host in silence. When they had reached the chamber reserved for them, Jeroboam bid them a good night, and departed.

When they were alone, Reason said: "And how didst thou enjoy thyself, my companion?"

"Lovely, lovely" she said, "I was never so happy. This is a beautiful city, and a goodly people, and I have made up my mind to stay here, for here is abundance of pleasure and abundance of wealth for all. Here is the seat of peace and wisdom."

Reason made no answer. With a feeling of sadness passing through his soul, he stood at the window looking into the night.

The great and charming city lay before him in the light of the moon. To his right lay the king's palace and to his left the Temple which reflected and created a thousand smaller moons. The regular breathing of his companion soon announced that she was in dreamland. He turned toward her, the mellow moonlight shone into the room. As he gazed upon the dear face of his companion his heart swelled like the tremulous tides of the ocean. He stooped over her and planted a kiss on her forehead, and returned to the window saying: "Oh gold what is there in thee to dull so the sense of Humanity; and pleasure, which makes her forgetful of a world of woe. Ye are powerful to lead Humanity astray from the paths leading to wisdom. Though downtrodden millions suffer and cry, ye look upon it with disdain. But two things cannot be seen at once, therefore, they who look on treasure see no want, and they who have pleasure think not of sadness until the serpent has planted its kiss.

"Beautiful and fair art thou, City of Israel, wrapped in thy blanket of gold. Strong are thy walls and mighty thy king. Fair as a beautiful woman, and strong as a man in fairest manhood. Ah! 'Tis vain that with lordly looks of disdain, thou dost challenge might for thou art built on sinking sand. As the beauty of a woman wrinkles and fades, so with thee, and as the strength of manhood falls into the dust, so is thy fate, and neither thy king nor thy God can save thee. Thy gold is mighty lure for the oppressed. Thou has wrought from the poor thy treasure. Thou art built of seized goods. In thy office is hidden the asp of superstition, and when it shall

be uncovered, it will confuse thee and cause thy men to slay each other.

As a high tree must fall to the ground and crumble into dust, so thou great city must run thy round and nothing shall save thee.



OFFERING.

CHAPTER VI.

PLEASANTLY arose next morning the sun upon the city. Pleasantly gleamed the mountains beyond in the soft pure morning air. Life had long been astir, and clamorous labor knocked with a hundred hands to satisfy the needy. Now came from neighboring hamlets and villages, in their holiday dresses, the blythe Israelites. Many a glad goodmorning and jolly laugh made the bright air brighter. Long ere noon all labor was put aside, and the streets were thronged with people.

Again the chords of music sounded in the halls, and new merriness began to break into dancing. So passed the morning away, when lo, the sound of trumpets sounded summoning the gay dancers to the house of God. The merry voices silenced and the cheerful mein changed into awe and seriousness. As if an earthquake had shocked the city, so was quenched all mirth. Soon the mournful throng entered the sacred portal. The priests stood in the offering hall and on either hand stood the singers whose voices echoed solemn and awful with the roaring fire that burned on the altar. The bright tongued flames from scented wood flickered hissing as they licked the gifts of spices and frankincense, the joy of Gods. Around the pile ran the blood of bleeding victims.

When the singing was ended, then came forth the high priest upon the steps of the altar, holding in his hand a manuscript containing the royal commission.

"Hear the holy commandments," he said, and read from the scriptures, thus: "And the Lord spake unto Moses saying, command the children of Israel and say unto them: My offering and my bread for my sacrifices made by fire for a sweet savor unto me, shall ye observe to offer me in their due season. This is the offering made by fire which ye shall offer unto the Lord—two lambs of the first year without spot, day by day for a continual burnt offering. Your special offering shall be of oxen, sheep, and goats without blemish, according to the number of the law. Of these ye shall offer unto the Lord, as a sweet savor, to make atonement for sin.

"This ye shall do unto the Lord in your set feasts, beside your vows, free will and daily offerings."—*Bible*.

After having thus read, he made loud prayer and supplication for the mercy and favor of God, then he spoke:

"Man is poisoned by sin, but a remedy has been provided for the fallen race, in the sacrifice of blood which taketh away the sin of the world. Every hope that we have of salvation outside of sacrifice is vain hope. We can not do a more disgraceful thing than to doubt its power of salvation. Whatever may have been the transgression, however deep may be the stain of sin, there is that which makes clean to the utmost all that come unto God by it. Blood is the remedy for sin. We may be wise but can devise no way of salvation. Only through the blood of sacrifice can be obtained forgiveness of sin. Who so believeth this shall live, and who so believeth not shall perish."

Then were brought forth on one side of the altar a goat, and on the other side a sheep bound and laid unto the block. At their stretched throats were pressed the great knives by priests. When all was prepared, the High Priest ordered the congregation to fall down upon

their faces before the Lord and make supplication that the sacrifices may be a sweet savor unto the Lord. After the congregation had gotten down he went on saying: "Great God of Israel, receive with pleasure this the sacrifice of thy people. Take joy in the sprinkling of blood and the scent of roasting flesh and the burning of spices. Let the king's sins and the sins of the people be laid upon this sacrifice and let them be consumed. Now, oh Lord, I beseech Thee, let Thine eyes be pleased, and Thine ears attend unto the prayer that is made in this place. Let thy servants now strike with thy smile upon——"

More he would have said, but was interrupted by Humanity who had been moved and could remain silent no longer. "Let them not strike great priest," she said, "but let the innocent victims go free and live." So great was the surprise, and so pitiful her plea, that the priests were unable to continue their feast. Humanity then turned to the kneeling mass and spoke of life which all can take, but none can give, life which is so dear to all creatures which all strive to keep, even the meanest and smallest. "Let not my brothers be cruel and slaughter life thus, but let them have pity, for pity makes life sweet for the weak and noble for the strong. All life is one, and what we waste and slay we lose." Sad pleading words she spoke showing how man who prays for mercy to God, is merciless, slaying innocent beasts as God slays innocent man. Nor shall one wash his spirit clean by blood, nor gladden God, nor move him to be good, nor bribe him to be good, nor bribe him to be evil, nay, nor lay upon poor bound beasts, one feather's weight of that done amiss or evil. Alone, each one must reckon with the fixed mathematics of the universe which meteth good for good, and evil for evil. Measure for measure, unto deeds, words, thoughts, making all futures fruits of all the pasts. Nay!

Gods cannot change the law. Nay! Sacrifice cannot help. Nay! Blood cannot save."

Thus she spake in such piteous words, but as when the air is serene and motionless, suddenly gathers a storm and the driving hail stones beat down the balmy blossoms of spring and shatters the fruit, so on the hearts of the priests descended the words of the speaker. Silent a moment they stood in speechless wonder, and then rose a wail of anger and cries of disdain, and fierce imprecations rang through the Temple.

Reason went to his companions rescue, but the merciless hand of a priest smote him and dragged him to the floor. In the midst of the tumult and noise, Jeroboam appeared upon the scene and ascended the steps of the altar, raising his reverend hand, with a gesture, he awed the confusion into silence. Then he spoke to the people in a sad and serious mood: "What is this that ye do my brothers?" he said "What madness has seized you? All my life have I been among you and taught you by word and deed to be kind and love and forgive one another. Is this love and forgiveness? These my guests are heralds of freedom and peace, and life, and happiness, and would you profane them thus with violent deeds and hearts overflowing with hatred? Are not the words which the good woman has spoken true? Hear me. Ye are a people led by deceit and falsehood. • Ye are led to worship where there is naught that you can point out, neither is there an object such as ye worship in the universe. I ask if you have seen, or heard, or felt that which you worship. Where is your king? Why does he no more worship. He has sought for God in his wisdom. He has proclaimed to you of God appearing unto him to frighten ye, and hold ye in bondage and wring from you your gold and silver and bring it unto himself. The king has sought in

his wisdom for God, but found him not, and has made of gold and silver, idols which he now worships because he failed to find the God of the skies of which Moses has written. Be no longer deceived. Sacrifice is naught; blood is naught; incense is an abomination. 'Tis cruelty and waste of life and property as the woman has said. Brothers and sisters, ye know me and my word. All my life have I been with you. Can any one show or remember an evil act or word of untruth of which I am guilty? This that I say to you is true. Ye are a bound people and your king has laid a heavy yoke upon you. With Gods and demons, ye are frightened into submission and your goods and houses are taken away from you. Ye live in caverns and your children cry for bread. Ye bring your treasures to unknown Gods and deceitful and cruel kings. The Gods being a picture of the mind and the kings slayers of the body. I pray ye go to your places in peace. Make an offering of the flocks that ye would burn unto the poor and needy. Live, love, and labor, for life that it may be contented, and die when life will stay no longer. Life is come to you at free will. Let not this free will be encumbered. Do not oppress life by falsehood and unrighteousness or intemperance. Make your abode a pleasant one. Take heed that ye care for life properly so when parting comes ye have no regrets but that ye may be able to say: 'Welcome art thou to stay, but if you cannot then go in peace.' Submit yourselves to the will of life. It is the only Lord that ye can benefit. All life is one and by the life within you, judge ye and do to all life as you would do to your own. I pray ye now, go to your places, eat, drink, and labor, and make the best of life to your joy and peace."

Thus he spake with such high lordliness and authority that he won the heart of the people for they were sore

oppressed by Solomon who caused them to forfeit all their jewelry of gold and silver and made them labor without recompense. So that, though the king's city was made of gold the men of Israel were poor and very much dissatisfied.

Jeroboam was a favorite with all the Israelites for his kindness sake, and the love he had for the poor. Also the priests caused many to be stoned to death for disobedience and small offences, such as neglect of sacrificing relics of gold and jewelry after the king's orders, or making complaint of the yoke which was laid upon them, or dissenting in the mode in which the law was applied. All such offences were punished by merciless lashes or stoning to death. The priests would fain have crushed Jeroboam but they dared not lay hand on him for fear of the people whose power and authority was greater than the king's. When the priests saw that Jeroboam had control of the mass they put out the fire and closed the hall.

The Israelites applauded Jeroboam with joyful shouts, and as he passed out of the gate he was confronted by old Ahijah the astrologer who presented to him the remains of a torn garment. "The remnants of Israel, behold their king," he said, and made prostration before him.

The excitement of the day had been intense. Many opposing sentiments had been evoked by Jeroboam's proceedings—fury, malice, pity, sympathy and condemnation, for there were still many who clung to the old faith in the God of their fathers—the living or unknown God. Their curses on the idolaters were deep and strong, but being few in comparison to the vast multitude that sympathized with Jeroboam, they grieved in secret and put dust and ashes on their heads and rent their garments for the sins of their brothers. Had Jeroboam or his

guests fallen into the hands of the baffled and infuriated priests, their lives had not lasted long.

As the evening drew nigh the vacant places by the gates which had been filled most of the day by strangers drawn thither to be present at the ceremonies of worship and to enjoy the bounties of meats and drink furnished freely to all, became empty. Those from a distance had gone to their tents outside the walls, and those who lived near returned to their own homes and at last the citizens themselves retired.

Reason and Humanity accompanied Jeroboam to his house, and were about to partake of their evening meal when they were interrupted by a messenger reporting that the king had returned to the city, and was greatly enraged over the occurrence and incident of the day. While the first messenger was yet speaking, there came another. "Good people" he said "fly for your lives. The king has ordered that ye be brought before him dead or alive. Fly, Jeroboam, the king has sworn to take thy life, and his men are now on the way hither. Fly! fly! if you love your life." Jeroboam lost no time, but immediately led his guests out of the city that they might save themselves and continue their journey. He himself fled into Egypt, but after King Solomon's death, he was called by Israel to be their king, and reigned over Israel twenty-two years, enacted new laws and regulations, such as were adapted to times and conditions, and was loved and honored and slept in peace.



TYRANNY.


CHAPTER VII.

AFTER the event of sacrifice in the Temple, Humanity was somewhat moved in her ideas of the city and people, and desired to continue the journey, which they did, with the rising of the sun next morning.

"I am glad," said Reason to his companion by the way, "that thou didst withstand those priests so bravely, for all that thou didst say was so full of truth and pity and right that it moved many, and I hope the results will be good to loosen the bonds of this people and make them free from this terrible God Idea under which they suffer."

"Say! I could not tell what to say at first, but I was bound to do something to save the burning of those poor creatures. Oh! how those great knives cut my soul! What a monster of a God these people would have. Blood, blood he wants, then he will be good and kind. How can one be good or kind and take pleasure in bloodshedding? 'What fools these mortals be,' she said.

"It was happy for us that Jeroboam made his appearance when he did. Those priests are wolves in sheepskin. Let us beware of them in future, for they are our greatest enemies. With their soothsayings and gowns of velvet they take from the people their minds and make them mindless of their own life and senses, and drive them as a plowman his oxen, or like a trapper his prey." Then Reason took from his grip a scripture and gave it to his companion.



"It is the law and history of Israel," he said. "It is written as from the mouth of a God, and as such is very obscure and intangible. Why a God of wisdom and power and mercy should be guilty of producing such a terrible law and history on earth is beyond conception, and even if a man with common sense, ignorant of the secrets of Moses, believes and submits himself to them, is extremely easy led by fools."

"Is there anything in it about Joshua asked Humanity."

"Yes, Joshua became leader of Israel after Moses died and was a great man of war. With the dish of Moses he led the Israelites from one victory unto another and overcame all his enemies—not with a lust for fame or wealth, or to oppress, but with a desire to establish peace and well being in Israel. He laid not hand to the sword to force upon the natives religion or law but in defence of his own and the life of his people. Taking in consideration the circumstances in which he was placed and the disposition of the natives with which he was surrounded, he was obliged to fight or die. It was a battle for life in which as everywhere, the fittest survived. The outrages peculiar to war and everywhere in nature were numerous. Life was destroyed to preserve life. Men put to death that other men might live."

Humanity had opened the scripture and her eye caught the following passage which she read aloud.

"So Joshua smote with the edge of the sword all the country of the hills and of the south and of the vale and of the springs and all their kings, and left none remaining, but utterly destroyed all that breathed because the Lord God fought for Israel."—*Bible*.

"This was cruel of Joshua," she said. "I should think he might have let the women and children live."

"Yes, it looks cruel and you or I might have done differently, but I suppose Joshua thought it was best to do as he did. We must always, when we make conclusions, take into consideration and measure the circumstances in which an act was done. We must allow for ignorance, fear and passions. A God can only be perfect and do things just as they ought to be done and be continually good and merciful to all creatures. Men overcome men by belaboring the body. A God leadeth the heart and makes out of lions lambs, and out of desperadoes, peaceful citizens. A God is fearless, passionless, and allwise, and causes no evil, neither in the mind nor in the body. He continually healeth the sick, saves the dying and gives peace to the fearful."

"It would have been a desirable thing for Israel to be in care of such a creature, more so for the Egyptians and the poor natives," said Humanity. "But such a being has not yet been discovered. The God of Israel, if we consider the career of that combination which they call God, is like unto a gambler who plays to make himself a name, or as a sporting dog fighter training his pup to whip another and rejoicing over the defeat of his opponent, as an elephant putting his feet on flies, and thinking himself noble. Considering the conditions and circumstances and ignorance of Joshua and Israel their career may be justifiable as a people seeking to save themselves from being destroyed, but it is void of sympathy for the distressed and full of cruel acts which are only justifiable to conditions such as were those of the Israelites, making wide allowance for ignorance, and the animal nature of man, but as the career of an allwise and powerful being it is horrible to the uttermost. It is as I said, fighting for the fun of it and for a name. It is pugnacity."

Now, as they were talking thus they came to a place where a brook ran by the wayside.

Humanity noticing the water to be of a peculiar color remarked to her companion : "See what a curious water in the brook."

"It is the color of blood," he said, and so it was. By a stranger that came along that way they were informed that a certain man of God had seized upon an opportunity and in his holy madness, slaughtered four hundred and fifty men, a short distance up the brook, because they were in view regarding religion, different from himself, therefore he slew them, and their blood flows now in the brook."

"'Tis the pleasure of this God surely to look upon blood, and the pleasure of men of God to shed it" said Humanity. "Come let us leave this place for the sight of this brook gives me pain."

"Humanity" said Reason, "thou art full of pity. If thou hadst power as the Gods are said to have, what wouldst thou do to these men that slay their fellow men?"

"That is just what I am thinking of" she said. "I am at a loss to decide what course to follow but I think I should endeavor to reform them. I should lead their hearts into a passion of pity and their mind from the madness of ignorance into the gentleness of knowledge. I should certainly not slay them because they did evil, for fear that I might do evil also which I surely would. Would I not?"

"Yes, the man that slayeth has a cause in his mind for which he slayeth. He has a passion which he seeks to satisfy by slaying, and if one slay a slayer because he has slain, he satisfies a passion no less contemptible than that of the slayer, in fact he makes himself a slayer also. A tree cannot be made to bear fruit by destroying it. The soil must be tilled, the mind cultivated, or as thou hast said, the man must be reformed and placed in

different circumstances, surroundings and conditions, such as he requires."

"Oh that I had power to do this to all my brothers that suffer and slay each other in madness and ignorance," lamented Humanity. They now had come on top of a hill, and were in sight of a large city. Their way led through this place, and on entering the gate there came one in a chariot who drove furiously. This driver was the king, and as he drove past the former king's palace, he espied the bereaved widow at the window of her chamber. He immediately ordered her to be thrown from the window into the street. Now when she had fallen, he heedlessly drove over her and caused her blood to bespatter his horses.

Humanity would have interfered, but Reason said: "Have nothing to do with this tyrant. As he did with this woman he would do with any one who crossed his way."

In this city they met with the most dreadful sights. When they went out of the opposite gate, they were horrified with heaps of human heads piled on each side of the way. They were the heads of the sons of the former king which the new king had murdered to please God. As they hurried along from this place of death they found a woman sitting beside the way weeping.

Reason compassed her, saying: "Woman, why weep-est thou?" Whereon she related to him her sad tale. "This new king," she said, "has slain all my people. He said, 'Ahab has served Baal a little but I shall serve him much.' Under the disguise that he was a Baalist (He was a man of God) he ordered a great jubilee in honor of Baal, and after all were gathered in the house of Baal, he ordered that they should be slain, and so they were, and I am the only one left."

"This is a sad thing, but that thou hast escaped, go seek again to build that which you love. Be not discouraged. If that which you love is good, it shall become great, but if it is evil, it shall come to ruin. 'Tis the law of the universe. The good and right only prevails. Go thou in peace and labor for that which you love."

"This scripture I see," said Humanity as they went on, "is full of pretentions of being the production of a God and that He led Israel. Supposing this were true, in what part of the law or history do we find genius other than that which men frame to overthrow an oppressor, or to overcome an enemy, or to have dominion over the ignorant, or to force upon a people a mode of worship. Thou hast said a God leadeth the heart of men. Is it unto the burning of innocent beasts, the revelry of kings, and the slaying of unbelievers a God would lead the heart of men?"

"If we suppose Israel to be led by a God" answered Reason, "we cannot conclude otherwise, for the work showeth the dish of the author. If a law is made by man which encourages war and the destruction of unbelievers, and if such things come to pass by the authority of that law, the lawmaker is responsible, or if a man leadeth a people and fails to win love, respect and obedience, and if that people fall in love and obey another, whose fault is it? Or, if a leader gives a command, and the people forsake him, and rise in rebellion, whose fault is it? If the leader has power he will enforce his will and save his kingdom, but if he is weak he loses it and is forsaken. If Moses made the law, and if kings lead this people, then Moses is guilty of making an evil law, and the kings of an evil leadership; but if a God be the law maker and leader he is also the guilty one of evil consequences. A leader that cannot hold his own is not worthy of it."

"And a law prescribing bloodshed is unworthy of support," Humanity assented.

"There is nothing in the law or history that exhibits a benevolent affection such as a God of wisdom and mercy should exercise. There is no part in which the heart of Israel was led to be merciful. The God himself who should have led the heart, led not the heart, but slew both Israel, Egypt and the natives. He did precisely as men do who cannot induce men to believe and do as they would have them to—they slay them. We cannot for a moment call anything alwise, almighty and merciful, and ascribe to such a combination the law and history of Israel."

BABYLON.

CHAPTER VIII.

BABYLON lay golden in the sun—an object of beauty standing high over her towers for all the world, to see, to love, to worship. A soft haze hung in the atmosphere, as it were a protecting cloud diffused and softened, reaching to her furthest gates that all her blessed children might know that their God was still near, smiling and displaying his love.

The streets and houses were decorated for a great festival. The people attired in magnificent garments of purple, scarlet, blue and with gold profusely embroidered; the women with veils, golden head-pieces, nose-rings, bracelets, tinkling anklets and strings of precious ornaments completely covering their breasts; the maidens and children in pure white, entwined with wreaths of flowers and trailing vines, were all wending their way to join in the great procession, for this was a day of rejoicing.

King Nebucudnezzar had safely returned from a siege against Jerusalem leading her children into captivity and there was to be an offering given to their great God by way of thanks for protection and prosperity. It was to be no common offering, not to be given by a too willing personage that through it his name and family might be honored. No; it was to be the most beautiful object in Babylon, nay, in all the kingdom, a woman fairer yet than any the sun had ever shone on; so beautiful that people wondered and turned thrice to look upon her, even in the most crowded streets.

The imperious, powerful high priest of God hearing of Humanity, ordered that she be brought before him. When he saw her, his eyes sparkled and the blood suffused his dusky face. Ah! what will not the great God do for me for such an offering, he thought, so she was dedicated the victim of sacrifice.

Reason was terror-stricken at the position, and was as one made dumb.

When the great day arrived, he saw her in the procession and followed like a cold statue.

All the gates were thrown open and the multitudes poured in. The procession moved. First came the mounted guard of God in golden armor, ruthlessly riding down those who in the least obstructed their way; then came the musicians in beautiful vestments; the music was inspiring, so martial, so grand as to thrill the most dumb. Next came the priests riding in the golden chariots of the sun, in robes so magnificent that increase of splendor seemed impossible. Yet, when the high priest appeared borne aloft on a resplendent throne, the grandeur of these lesser ones sank into insignificance. Now came the offering, robed in simple white, with limbs and neck uncovered, that all might behold their wondrous beauty; a wreath of golden sunflowers in her hair and trailing to her feet. Her face was sad, but calm and converting. Many ceased to shout at her sight. Next came King Nebuchadnezzar—hair black and shining as the raven's wing, and beard of the same hue, waving to his waist; eyes cruel and black when angry, but with those he loved, soft and tender as a mother's. He was dressed in the utmost splendor, as were those of his retinue who surrounded him. Then came the princes and the rulers, then the fighting men, men of magnificent physique and courage; the nobles and heads of families;

the standard bearers whose highly colored and gilded insignia of the different tribes added to the beauty of the whole. Then followed the people dressed in holiday attire, the maidens bearing cakes, the youths golden vases of wine. As the procession neared the gate the music assumed inspiring grandeur, and the voices of the men and women singers filled the air with delicious melody. The trappings of the stately camels glistened in the sun—the golden armor of the guards threw back a million rays—the precious ornaments of the women reflected the glory of their God in innumerable bright colors—the high priest in his splendor, and the offering in her simplicity appeared more transcendently beautiful by contrast. Suddenly the silver trumpets sounded loudly and the procession countermarched before the great gate. It was indeed splendor of which any God might well be proud. Slowly it passed over the bridge into the plain of Dura.

The sun whom they worshiped under the form of an image seemed to smile on this magnificent exhibition of their devotion to him, and rose higher and higher in the heavens and brighter and warmer became his rays. As a cloud momentarily obscuring his light passed from his face, the vast multitude broke out into joyous shouts and song. The earth trembled with the sound, and the walls of Babylon repeated the glad cheer and song and sent them back from every angle and every tower till the whole plain was full of triumphant melody.

They approached the grove in a long sinuous line like a great golden serpent flashing in the sun. Nearing the place of sacrifice it divided into two immense masses leaving a wide passage for the offering. For a moment the music died away into a plaintive wail, then the most magnificent of the golden chariots drawn by a line of

milkwhite horses, sacredly carried Humanity through the expectant multitude.

Again from the high place of the Temple sounded a trumpet long and loud, and the great curtains were drawn aside revealing three altars, two of which were enveloped in a mass of smoke and fire, and the third ready to be kindled after being crowned by the offering. The high priest approached the chariot. Humanity stepped to the ground, giving the king who stood by in his power a serious look. The priest took her by the hand and led her on to her doom. She advanced without fear, determined to die if it must be, bravely. As the priest led her to the well fueled altar hundreds of other priests swung high their glittering censers, filling the air with dense clouds of aromatic perfume, the maidens placed their cakes on little altars to be consumed and the youths poured out their wine to be lapped by the flames. The multitude was burning with religion, louder sung the singers and louder the shouts. When the offering came near, the great image was unveiled. Humanity hesitated with a thrill of horror. The high priest urged her forward, and waiving his hand as a sign for silence, an awful stillness came. Then he began the ceremonies, but as it were, from the image, a voice invisible was heard saying: "O King Nebuchudnezzar, to thee it is spoken. The kingdom is departed from thee. A beast heart is given thee. In the field thou shalt dwell and grass shalt thou eat as oxen. I, the God of thy servant Daniel, the God of heaven, the most high and only God have spoken it." And immediately the head of the image toppled off its bearings.

The multitude was terror stricken and the king trembled in his limbs. "The kingdom is departed from me," he wailed. "A beast's heart is given me. In the field I

shall dwell. Grass shall I eat." And he seized his robe and tore it into shreds and went on his hands and feet as a beast. The king had gone mad.

Daniel was a captive Israelite, and an intimate friend of Reason and Humanity. In his house they found ample entertainment and comfort. By the counsel and aid of Reason, Daniel arose in great favor before the king and was classed with the wise men of the nation.

Now, when Daniel was thus classed the king dreamed a dream, but the thing he dreamed slept his mind and therefore he was troubled and ordered all the wise men to be brought before him that they might show him the dream. But there was none among them that could tell it, therefore the king became very angry, for he said:

"Ye have lied to me and cannot make secrets known" and commanded the wise men to be destroyed. Therefore Daniel was grieved in his heart and sought counsel of Reason. After hearing the position Reason said:

"I see my host thou art in a critical situation and to die thus without making an effort to satisfy the king is not wise. Therefore when the king's captain comes to slay thee, say unto him that the thing is revealed unto thee and seek an audience before the king. Then relate to the king a parable illustrating his power and glory among the nations of the earth. Speak of his praise and great honor. Speak eloquently and in the spirit of knowledge. Make the thing a glorious one, one of great fortune. Perchance he be convinced to accept thy saying as the dream and save thee."

Now when the captain came to slay Daniel, he did according to the counsel of Reason and was brought before the king. Then Daniel blessed the king and said:

"Blessed be the name of God forever and ever, for wisdom and might are his. He changeth the times and

seasons. He removeth kings and setteth up kings; he giveth glory to the wise and power to them of understanding. He revealeth the deep and secret things. He knoweth what is hidden, and bringeth light into darkness. Behold, O king, thou sawest a great image. This great image whose brightness was excellent stood before thee and the form thereof was magnificent. The head was of fine gold, the breast and arms of silver, the waist and thigh of brass, the legs and feet of iron. Thou sawest, O king, also a stone cut loose without hands, which smote the image. Then was the image made like unto chaff and the wind carried it away to the ends of the world. This is the dream, and now behold the interpretation: Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom of power and strength and glory. Wheresoever the children of men dwell the beasts of the field and the fowls of heaven hath he given into thine hand and hath made thee ruler over all. The image and its parts are the kings and the kings to come. Thou art the head of gold. The stone is time and shall scatter kingdoms, but the great God hath made known unto thee that thou art a king of kings from henceforth forever. This, O king, is certain thy dream, and the interpretation thereof is sure."

Thereupon King Nebuchadnezzar fell upon his face and worshiped Daniel and commanded that he be ruler over all Babylon and chief of the governors and all the wise men. Thus he stood when Humanity was chosen the victim of sacrifice. In vain did he plead for her. The dream and the revelation of the king's glory had filled his heart with pride and made his reign a reign of unrestricted self-will, and his word a law which knew no mercy in the fulfillment of his plans.

Daniel dearly loved Humanity, and by the advise of Reason he continued to plead with the king to forego his intentions. He even endangered his life by threatening that the God of heaven would surely take his kingdom from him if he did so evil a thing. This caused the king to seriously think over the matter, for he would not lose his power and glory. And he dreamed a dream but would not call upon Daniel for an interpretation, for fear it might be evil. But after finding none among the wise men that could tell an interpretation, he at last called for Daniel and said:

“O Daniel, thou master of the astrologers, because I know that the spirit of the holy Gods is in thee, and no secret is hidden from thee, tell me the interpretation of my dream. I saw and beheld a great tree in the midst of the earth high unto the heavens and visible to the ends of the earth. I saw and behold a watcher descended from heaven and cried aloud: “Hew the tree down, cut off his branches and scatter his fruit, and let his portion be with the beasts of the fields. This dream, I, King Nebuchadnezzar have seen, and now thou wisest of wise men declare unto me the interpretation.” Now was Daniel somewhat undone and knew not how to answer, and asked an hour’s time for answering, and related the thing to Reason and consulted with him.

Reason could neither interpret dreams nor foretell events by the configuration of the stars, but he could employ the king’s superstition for his own interest and as a weapon in his strife to save his companion.

“The dream is of thy threatenings and a fortunate one to interpret” he said. “Tell the king that the Gods give him warning in relation to Humanity. Tell him that he is the tree and the hewer the God of heaven and that if he forsook not his intention of sacrificing Human-

ity to the image, he should be smitten of God; his heart changed into a beast heart, that he should eat grass and dwell with the beasts of the fields. This do if he may be frightened and deliver unto us Humanity."

So Daniel went to the king and delivered the interpretation. But the king spake and said: "Is not this great Babylon which I have caused to be built for the stronghold of my kingdom by the might of my power and for the honor of my majesty? Nay, there is none that can take it away," and Daniel gained nothing.

The terrible day of the great demonstration was close at hand and yet there was no hope for saving Humanity.

Reason accompanied Daniel to the temple one day in his rounds of duty and watched the preparations for the coming event. As he was inspecting the construction of the great image a bright thought came to his mind by which he saw a chance to rescue his companion.

The head of the image was so constructed that by withdrawing a bolt it would fall from its bearings upon the middle altar designed for Humanity.

Daniel had free access to any part of the Temple and at any time during the preparation. Therefore Reason explained to him his discovery which pleased him very much, for though Daniel loved his master and sought his welfare, he loved Humanity more. Therefore they prepared for the frustration of the offering by causing a panic and in the confusion endeavor to take Humanity from the priests to a place of safety.

On the morning of the great day Daniel went to the Temple to make certain that all was in good order and hid in the inside of God which was quite roomy and was entered by a door from the rear. Thus he awaited the worshipers and when the high priest was blessing the sacrifice, and the fire kindled to receive

Humanity—when it was silent, Daniel broke out in a loud voice with his terrible interpretation—the brass walls of the image giving it a sound like thunder, and when he had finished he withdrew the bolt and the God head fell upon the altar. The kindled flames soon rose around it and in a short time the figure was transformed into a shapeless mass.

Reason had no trouble to lead away his companion. The priests fled in terror and confusion and left her alone. She was soon safe in the house of Daniel who joined them after having ministered to the needs of his office. Daniel was glad to meet Humanity but the madness of the king grieved him for he loved him. But Reason said: "Let it not trouble you. Humanity is more than the king; besides he may soon be well again. As for thee thou hast lost nothing, for the voice that pronounced the interpretation upon the king and the hand that dislodged the head of the image must fearfully terrorize the people. By referring to the invisible God of heaven, to your God, thy authority shall be great and thy future is safe. As for us we shall continue our journey into the land eastward." And so they did. ●

NOTE—The reader will understand that the preceding descriptions are not imposed as truth, but merely to show how such incidents really can and do occur. Cunning and skill are the greatest gods out.



BUDDHISM.

CHAPTER IX.

ON the borders of Nepaul southward under the snows of the Hymalays, dwelled a pious people and a just king. Queen Maya had safely born a son and the king gave orders that the town should take festival for his welfare. Therefore the ways were swept, rose odors sprinkled, streets ornamented with flags and flowers, free exhibitions by swordplayers, contortionists, jugglers, charmers, singers, swingers, rope dancers, masqueraders, and musicians, to entertain and make happy the people. Also from neighboring provinces on tidings of this birth, came noblemen bringing rich gifts in homage to the new born prince. Also came a gray haired sage, famed over the land for wise and good—beholding the child, complimented and said: "Know, O King! This is a blossom on our human tree which opens once in ages, but opened fills the world with wisdom's scent and loves dripping honey—from this royal root a heavenly lotus shall spring—a Buddha. Ah! Happy House!" and he worshiped the babe and went forth rejoicing.

Now the king being concerned, and desiring not that his prince be inflicted with the trials and sufferings of the life of a Buddha, held counsel with his ministers as how he might save him.

And they said, "Let the king build a pleasure garden, a bower for his prince. Let him not commingle with the common things of life. Let him know not of sickness or death or other sorrows of life. Let him not see woe,

and he shall not know it and therefore not desire to heal. In a word, satisfy his desires that he may have none. Make his bower large, and let nothing unpleasant enter into it; therein he shall be happy and remain in thy presence."

This the king did, and Prince Siddartha dwelt in paradise. But when the prince gained in years, he lifted his eyes desiriously upon the walls, craving for knowledge of the other side. So much did he muse on the mystery, that he became unhappy and restless. The king being informed of this ordered another garden to be built surrounding the innermost, that he might satisfy the prince by leading him outside of the walls. This made the prince happy and for many days he roamed and rode amidst the scenery of the new and larger field, but again the things became old and the substance to entertain exhausted, and another addition was made, but the increasing power of Siddartha's mind and body soon desired more than being hedged between walls. Therefore the king was made uneasy and sought again the counsel of his ministers.

The eldest answered: "Your Majesty! Love will take away these thin distempers. A maiden's touch can stay the thought which gates and walls cannot hold. This do my king: Command a festival in which the maids of the kingdom shall be competitors in grace and beauty for the admiration of the prince. Let love be kindled by loveliness and thereby lead his highness unto happiness."

This pleased the king, and criers were sent forth to bid the maidens to come to the palace unto judgment. Then flocked in the lovely ones, each with her dark hair gaily arranged, and attired in the gayest. A fair show it was. Slow pacing past the throne they went with their eyes fixed on the ground, for when they saw the prince, their

fluttering hearts gave a bound for he sat so passionless, so far away. Each took her gift and fled to hide with her mates. Thus they filed, one bright maid after another, the flowers of the kingdom. The beautiful march was ending, the prizes were spent, when last came yet a maid. As the radiant girl approached she looked smiling into Siddartha's eyes and asked: "Is there a gift for me?" This made the princely boy start and he must also smile.

"The gifts are gone," he said, "yet take this for amends." Therewith he took the emerald necklet off his neck and clasped it unto hers. Their smiles mingled again, and thereof sprang love. For a while the prince was happy in the sweets of love, but ere long there came to the king his charioteer and said:

"My lord! Thy son wills that his chariot be yoked, that he may ride abroad and see mankind. He continually muses at the outer gate and begs to be taken beyond."

Then said the king, "He can be hedged no longer, therefore let criers go abroad and bid the city to deck itself. Let the blind, the lame, the sick, the aged, go into hiding. Let the city be made like unto the garden and take my son and show him about."

So all was put in trim and Siddartha drove out.

"Drive, my charioteer," he said, "that I may see more of this gracious world."

So they passed through the gates where a crowd was waiting, and as they approached they broke into a joyful shout, which caused the prince to be afraid, but the charioteer comforted him, and the new sights soon made him happy. As they drove through the crowded streets, there came from a sideway, an old old man, haggard and in rags. His bony hand clenched a staff to rest his quivering limbs. The wandering eye of the prince soon rested on him and he asked of the charioteer:

"What means this?"

Those standing about saw not the wretch come forth, being intently beholding the prince, but now they hastily wrenched him out of sight, whereon the prince turned to the charioteer and asked:

"Was it a man?"

Then he answered: "Yes sweet Prince, an aged man."

After Siddartha had sat in silence sometime he asked:

"Does it come to others too, or to all?"

"Most noble," answered the charioteer, "age comes to all men."

"To me, to you?" quoth the prince.

"If we live."

"And if I live not, what then?"

"Die."

"Die? And what then?"

A mournful cry from the wayside excused the charioteer from answering. A man had fallen in a fit and lay quivering in the dust.

"What means this?" asked the prince again. "See how pitifully he gasps and moans."

"A plague is upon him."

"Are there many with the plague upon them?"

"It comes in many forms, and many are the victims."

Then the prince turned away with tearful eyes, and said:

"Drive home again, 'tis far enough, I have seen that which I did not hope to see."

Now, when he had returned to his court, he was as one bereaved. He ate not, nor drank, nor looked up when his companion spoke to cheer him. Thinking, therefore, that she had become unworthy in his sight, she sank to his feet sighing: "Can I no more comfort thee?"

"Ah sweetheart!" he said "Such comfort as I now require is not found until I know that death is dead."

First we must grow old, loveless, unlovely, weak and bowed, then the life, the love fades away. This have I found and darkness is upon me. My heart and mind is fixed to think of a way by which the sweets of love might be saved from the slayer—time, who makes us old. But me thinks it is not found in this my bower, me thinks 'tis out among the aches, by purging things which make the ache, by striving with the things that strive, and lay them low, and thus win a way to save that which we love. The vail is rent which blinded me. My idleness is foul, and longer idle be—this will I not while men moan and writhe. I will depart and seek to stay the things I fear, if fervent search and strife avail."

That night when sleep had hushed the palace, Siddhartha arose from his bed, kissed his sleeping lady love, and sought the charioteer.

"Awake, and bring my horse," he said, but the charioteer knew not what he meant, and therefore he answered: "To ride at night in darkness? What is with thee?"

"Speak low," said the prince. "Go bring my horse. This night I shall leave this golden prison to find the truth, not to return till 'tis found."

After some reasoning the charioteer went to his task mournfully and soon the two riders left the gates behind and spurred their steeds into the night.

When the day dawned, Siddhartha drew his rein, and leaping to the earth, thanked the charioteer, in kind words, gave him his horse, his robes, his jewels, his sword, and said:

"Give the king all, and say Siddhartha prays to be forgotten till he comes again with knowledge of the things beyond the prison house—with knowledge how to make all earth a golden palace."

With sobs and tears the good charioteer embraced his master and departed.

Siddartha stood unknown and alone in the wide, wide world. He wandered and mused and wandered again. He suffered when he saw suffering, and was glad when he saw gladness. From morn till in the night he sometimes sat lost in meditation, taking no food and going sleepless over the woes of man. Thus he wore away his life and became bent with grief, that no aid was found. One day he wandered again in the heat of the sun and was overcome and fell in a swoon to the earth. Thus he lay unconscious when there came by that way, other poor wanderers, Reason and Humanity. They immediately brought him into the shade of a tree by the path, also poured strengthful drops upon his parched lips. Of the tender and adapted treatment he soon regained consciousness, and on opening his eyes, Humanity spoke kindly to him, and offered him healthful mixtures and wine, whereupon he spoke and said:

"Now I have learned one truth. I strain too much this string of life, meaning to save the world, I perish. Now that I see this, my eyes are dim and my strength is gone away. Would that I had such help as man must have, for I shall die and leave the world in want of that which I seek."

"Speak not so, my brother, you shall not die, you shall soon be well. Drink again." As he drank, he felt strength and life return, as though the nights of watching and days of wandering had passed in a dream.

Feeling thus restored he asked:

"Good woman, what may this helpful drink be that you gave? It made me well, 'tis that which I seek."

Then said Humanity, "'Tis a mixture, gained by long and painful search. In times of fearful pain, or times of

weakness, for fear of losing life, we ate of an herbage, then another, and another, if thereby we might retain ease and strength, and then at last we came upon the herbage in this drink.

"Does the herbage cure all sickness—death?"

"Nay, not the herbage of this state, but we are now on the journey into a state where such herbage may be found."

"Tell me more of that state for that is which I seek."

Just then Reason returned from a quest for food and shelter for Siddartha.

"This is my companion," said Humanity, "ask of him whatsoever you desire and learn the truth."

Then Humanity went to prepare the food which Reason had brought while the men conversed. Eagerly did Siddartha listen to Reason's counsel. As the drink of Humanity had strengthened his body, so the counsel of Reason strengthened and quickened his spirit.

"Seven long years I have sought for what I found this day. Sometime, somewhere, death shall die, this I believe and am satisfied. The world shall be safe at last, and with it all flesh in the state of blest Nirvana. The aches shall end, and life shall glide into nameless quiet, nameless joy, sinless, peaceful, a change which never changes." With the taking up of this faith came peace into Siddartha's heart. The blue skies were again beautiful, the flowers and the songs of birds sweet, and at the thought of those he loved, came sudden bliss, as if love should fail no more. Then he arose, radiant and strong beneath the tree and lifting his voice, he broke out saying:

"Many a house hath held me, from golden walls to troubled senses, sore were the gloomy cells. But now I know them, never shall their gloom surround me again, never shall their walls be built to hold me in delusion.

Safe pass I home, deliverance hath come. After taking refreshments, Siddartha led the way towards his native land. Reason and Humanity must accompany him for he would not have it otherwise. As they entered the villages of his father's kingdom, there ran a wisper: 'Tis the Prince" and messengers were sent to the king to report his return.

Great was the joy in the palace at this message and the court turned out to meet him.

When the king saw him, he brake in tears of gladness and embraced him, then came the princess and his daughter, a dove-eyed child. A demand came from all sides to know of his sojourn and what he found. Therefore when the palace porch was reached, he turned to the mass and spoke these things:

OM, AMITAYA! measure not with words
Th' Immeasurable: nor sink the string of thought
Into the Pathomless. Who asks doth err,
Who answers, errs. Say nought!

The books teach darkness was, at first of all,
And Brahm, sole meditating in that night:
Look not for Brahm and the beginning there!
Nor him, nor any light

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind,
Veil after veil will lift—but there must be
Veil upon veil behind.

Stars sweep and question not. This is enough
That life and death and joy and woe abide;
And cause and sequence, and the course of time,
And being's ceaseless tide,

Which, ever-changing, runs, linked like a river
By ripples following ripples, fast or slow—
The same yet not the same—from far-off fountain
To where its waters flow

Into the seas. These, steaming to the sun,
Give the lost wavelets back in cloudy fleece
To trickle down the hills and glide again;
Having no pause or peace.

This is enough to know, the phantasms are;
 The heavens, earths, worlds and changes changing them
 A mighty whirling wheel of strife and stress
 Which none can stay or stem.

Pray not! the darkness will not brighten! Ask
 Nought from the silence, for it cannot speak!
 Vex not your mournful minds with pious pain;
 Ah! brothers, sisters! seek

Nought from the helpless gods by gift and hymn,
 Nor bribe with blood, nor feed with fruit and cakes;
 Within yourselves deliverance must be sought;
 Each man his prison makes.

Each hath such lordship as the loftiest ones;
 Nay, for with powers above, around, below,
 As with all flesh and whatsoever lives,
 Act maketh joy and woe.

What hath been bringeth what shall be, and is,
 Worse—better—last for first and first for last;
 The Angels in the heavens of gladness reap
 Fruits of a holy past.

The devils in the underworlds wear out
 Deeds that were wicked in an age gone by.
 Nothing endures: fair virtues waste with time,
 Foul sins grow purged thereby.

Who toiled a slave may come anew a prince
 For gentle worthiness and merit won;
 Who ruled a king may wander earth in rags
 For things done and undone.

Higher than Indra's ye may lift your lot,
 And sink it lower than the worm or gnat;
 The end of many myriad lives is this,
 The ends of myriads that.

Only, while turns this wheel invisible,
 No pause, no peace, no staying-place can be;
 Who mounts will fall, who falls may mount; the spokes
 Go round unceasingly!

* * * *

If ye lay bound upon the wheel of change,
 And no way were of breaking from the chain,
 The heart of boundless being is a curse,
 The soul of things fell pain.

Ye are not bound! the soul of things is sweet,
 The heart of being is celestial rest;
 Stronger than woe is will: that which was good
 Doth pass to better—best.

I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is liberty!
Ho! ye who suffer! know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

Its tire of tears, its nave of nothingness.
Behold, I show you truth! Lower than hel
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell,

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus leaves,
In dark soil and the silence of the seeds
The robe of spring it weaves;

That is its painting on the glorious clouds,
And these its emeralds on the peacock's train;
It hath its stations in the stars; its slaves
In lightning, wind, and rain.

Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck;
Ever at toil, it brings to loveliness
All ancient wrath and wreck.

The gray eggs in the golden sun-bird's nest
Its treasures are, the bees' six-sided cell
Its honey-pot; the ant wots of its ways,
The white doves know them well.

It spreadeth forth for flight the eagle's wings
What time she beareth home her prey; it sends
The she-wolf to her cubs; for unloved things
It findeth food and friends.

It is not marred nor stayed in any use,
All liketh it; the sweet white milk it brings
To mothers' breasts; it brings the white drops, too,
Wherewith the young snake stings.

The ordered music of the marching orbs
It makes in viewless canopy of sky:
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli.

Ever and ever bringing secrets forth,
 It sitteth in the green of forest-glades
 Nursing strange seedlings at the cedar's root,
 Devising leaves, blooms, blades.

It slayeth and it saveth, nowise moved
 Except unto the working out of doom:
 Its threads are love and life; and death and pain
 The shuttles of its loom.

It maketh and unmaketh, mending all.
 What it hath wrought is better than hath been;
 Slow grows the splendid pattern that it plans
 Its wistful hands between

This is its work upon the things ye see,
 The unseen things are more; men's hearts and minds,
 The thoughts of peoples and their ways and wills,
 Those, too, the great law binds.

Unseen it helpeth ye with faithful hands,
 Unheard it speaketh stronger than the storm.
 Pity and love are man's because long stress
 Moulded blind mass to form.

It will not be contemned of any one:
 Who thwarts it loses, and who serves it gains;
 The hidden good it pays with peace and bliss,
 The hidden ill with pains.

It seeth everywhere and marketh all:
 Do right—it recompenseth! do one wrong—
 The equal retribution must be made,
 Though DHARMA tarry long:

It knows not wrath nor pardon; utter-true
 Its measures meet, its faultless balance weighs;
 Times are as naught, to-morrow it will judge,
 Or after many days.

By this the slayer's knife did stab himself;
 The unjust judge hath lost his own defender;
 The false tongue dooms its lie; the creeping thief
 And spoiler rob, to render.

Such is the law which moves to righteousness,
 Which none at last can turn aside or stay;
 The heart of it is love, the end of it
 Is peace and consummation sweet. Obey!

* * * *

The books say well, my brothers! each man's life
 The outcome of his former living is;
 The bygone wrongs bring forth sorrows and woes
 The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!
 The sesamum was sesamum, the corn
 Was corn. The silence and the darkness knew;
 So is a man's fate born.

He cometh, reaper of the things he sowed,
 Sesamum, corn, so much cast in past birth;
 And so much weed and poison stuff, which mar
 Him and the aching earth.

If he shall labor rightly, rooting these,
 And planting wholesome seedlings where they;
 Fruitful and fair and clean the ground shall be,
 And rich the harvest due.

If he who liveth, learning whence woe springs,
 Endureth patiently, striving to pay
 His utmost debt for ancient evils done
 In love and truth alway;

If making none to lack, he thoroughly purge
 The lie and lust of self forth from his blood;
 Suffering all meekly, rendering for offence
 Nothing but grace and good:

If he shall day by day dwell merciful,
 Holy and just and kind and true; and rend
 Desire from where it clings with bleeding roots,
 Till love of life have end;

He—dying—leaveth as the sum of him
 A life-count closed, whose ills are dead and quit,
 Whose good is quick and mighty, far and near,
 So that fruits follow it.

No need hath such to live as ye name life;
 That which began in him when he began
 Is finished: he hath wrought the purpose through
 Of what did make him man.

Never shall yearnings torture him, nor sins
 Stain him; nor ache of earthly joys and woes
 Inyade his safe eternal peace; nor deaths
 And lives recur. He goes

Unto NIRVANA. He is one with life
 Yet lives not. He is blest, ceasing to be.
 OM MANI PADE, OM! the dewdrop slips
 Into the shining sea!

* * * *

This is the doctrine of KARMA. Learn!
 Only when all the dross of sin is quit,
 Only when life dies like a white flame spent
 Death dies along with it.

Say not "I am," "I was," or "I shall be."

Think not ye pass from house to house of flesh
Like travelers who remember and forget,
Ill-lodged or well-lodged. Fresh

Issues upon the universe that sum
Which is the lattermost of lives. It makes
Its habitation as the worm spins silk
And dwells therein. It takes

Function and substance as the snake's-egg hatched
Takes scale and fang ; as feathered reed-seeds fl
O'er rock and loam and sand, untill they find
Their marsh and multiply.

Also it issues forth to help or hurt.
When death the bitter murderer doth smite,
Red roams the unpurged fragment of him, driven
On wings of plague and blight.

But when the mild and just die, sweet airs breathe,
The world grows richer, as if desert-stream
Should sink away to sparkle up again
Purer, with broader gleam.

So merit won winneth the happier age
Which by demerit halteth short of end :
Yet must this law of love reign king of all
Before the Kalpas end.

What lets?—brothers ! the darkness lets ! which breed
Ignorance, mazed whereby ye take these shows
For true, and thirst to have, and having, cling
To lusts which work you woes.

Ye who will tread the middle road, whose course
Bright reason traces and soft quiet smoothes ;
He who will take the high Nirvana-way
List the four noble truths

The first truth is of *Sorrow*. Be not mocked !
Life which ye prize is long-drawn agony :
Only its pains abide ; its pleasures are
As birds which light and fly.

Ache of the birth, ache of the helpless days,
Ache of hot youth and ache of manhood's prime ;
Ache of the chill gray years and choking death,
These fill your piteous time,

Sweet is love, but funeral-flames must kiss
The breasts which pillow and the lips which cling ;
Gallant is warlike might, but vultures pick
The joints of chiefs and kings.

Beauteous is earth, but all its forest-broods
 Plot mutual slaughter, hungering to live ;
 Of sapphire are the skies, but when men cry
 Famished, no drops they give.

Ask of the sick, the mourners, ask of him
 Who tottereth on his staff, lone and forlorn,
 "Liketh thee life?"—these say the babe is wise
 That weepeth, being born.

The second truth is *Sorrow's Cause*. What grief
 Springs of itself and springs not of Desire ?
 Senses and things perceived mingle and light
 Passion's quick spark of fire :

So flameth Trishna, lust and thirst of things.
 Eager ye cleave to shadows, dote on dreams ;
 A false self in the midst ye plant, and make
 A world around which seems ;

Blind to the height beyond, deaf to the sound
 Of sweet airs breathed from far past India's sky ;
 Dumb to the summons of the true life kept
 For him who false puts by.

So grow the strifes and lusts which makes earth's war,
 So grieve poor cheated hearts and flow salt tears ;
 So wax the passions, angers, hates ;
 So years chase blood-stained years

With wild red feet. So, where the grain should grow,
 Spreads the biran-weed with its evil root
 And poisonous blossoms ; hardly good seeds find
 Soil where to fall and shoot ;

And drugged with poisonous drink the soul departs,
 And fierce with thirst to drink Karma returns ;
 Sense-struck again the sodden self begins,
 And new deceits it earns.

The third is *Sorrow's Ceasing*. This is peace
 To conquer love of self and lust of life,
 To tear deep-rooted passions from the breast,
 To still the inward strife ;

For love to clasp eternal beauty close ;
 For glory to be lord of self, for pleasure
 To live beyond the gods ; for countless wealth
 To lay up lasting treasure

Of perfect service rendered, duties done
 In charity, soft speech, and stainless days :
 These riches shall not fade away in life,
 Nor any death dispraise.

THE TABLEAU.

Then sorrow ends, for life and death have ceased ;
 How should lamps flicker when their oil is spent ?
 The old sad count is clear, the new is clean ;
 Thus hath a man content.

* * * *

The fourth truth is *The Way*. It openeth wide,
 Plain for all feet to tread, easy and near,
 The *Noble Eightfold Path* ; it goeth straight
 To peace and refuge. Hear !

Manifold tracks lead to yon sister-peaks
 Around whose snows the gilded clouds are curled ;
 By steep or gentle slopes the climber comes
 Where breaks that other world.

Strong limbs may dare the rugged road which storms,
 Soaring and perilous, the mountain's breast ;
 The weak must wind from slower ledge to ledge
 With many a place of rest.

So is the Eightfold Path which brings to peace ;
 By lower or by upper heights it goes.
 The firm soul hastes the feeble tarries. All
 Will reach the sunlit snows.

The first good level is *Right Doctrine*. Walk
 In fear of Dharma, shunning all offence ;
 In heed of Karma, which doth make man's fate ;
 In lordship over sense.

The second is *Right Purpose*. Have good will
 To all that lives, letting unkindness die
 And greed and wrath ; so that your lives be made
 Like soft airs passing by.

The third is *Right Discourse*. Govern the lips
 As they were palace-doors, the king within :
 Tranquil and fair and courteous be all words
 Which from that presence win.

The fourth is *Right Behavior*. Let each act
 Assail a fault or help a merit grow :
 Like threads of silver seen through crystal beads,
 Let love through good deeds show.

Four higher roadways be. Only those feet
 May tread them which have done with earthly thin
Right Purity, Right Thought, Right Loneliness,
Right Rapture. Spread no wings.

For sunward flight, thou soul with unplumed vans !
 Sweet is the lower air and safe, and known
 The homely levels : only strong ones leave
 The nest each makes his own.

Dear is the love I know, of wife and child ;
 Pleasant the friends and pastimes of your years :
 Fruitful of good life's gentle charities ;
 False, though firm-set, its fears.

Live—ye who must—such lives as live on these ;
 Make golden stairways of your weakness ; rise
 By daily sojourn with those phantasies
 To lovelier verities.

So shall ye pass to clearer heights and find
 Easier accents and lighter loads of sins,
 And larger will to burst the bonds of sense,
 Entering the path. Who wins

To such commencement hath the *First Stage* touched ;
 He knows the noble truths, the Eightfold Road ;
 By few or many steps such shall attain
 NIRVANA's blest abode.

Who standeth at the *Second Stage*, made free
 From doubts, delusions, and the inward strife,
 Lord of all lusts, quit of the priests and books
 Shall live but one more life.

Yet onward lies the *Third Stage* : purged and pure
 Hath grown the stately spirit here, hath risen
 To love all living things in perfect peace.
 His life at end, life's prison

Is broken. Nay, there are who surely pass
 Living and visible to utmost goal
 By *Fourth Stage* of the holy ones—the Buddhs—
 And they of stainless soul.

Lo ! like fierce foes slain by some warrior,
 Ten sins along these stages lie in dust,
 The love of self, false faith, and doubt are there,
 Two more, hatred and lust.

Who of these five is conqueror hath trod
 Three stages out of four : yet there abide
 The love of life on earth, desire for heaven,
 Self-praise, error, and pride.

As one who stands on yonder snowy horn
 Having naught o'er him but the boundless blue,
 So, these things being slain, the man is come
 NIRVANA's verge unto.

Him the gods envy from their lower seats ;
 Him the three worlds in ruin should not shake ;
 All life is lived for him, all deaths are dead ;
 Karma will no more make

New houses. Seeking nothing, he gains all ;
 Foregoing self, the universe grows "I" :
 If any teach NIRVANA is to cease,
 Say unto such they lie.

If any teach NIRVANA is to live,
 Say unto such they err ; not knowing this,
 Nor what light shines beyond their broken lamps,
 Nor lifeless, timeless bliss.

Enter the path! There is no grief like hate!
 No pains like passions, no deceit like sense!
 Enter the path! far hath he gone whose foot
 Treads down one fond offence.

Enter the path! There springs the healing streams
 Quenching all thirst! there bloom th' immortal flowers
 Carpeting all the way with joy! there throng
 Swiftest and shortest hours!

* * * * *

More is the treasure of law than gems ;
 Sweeter than comb its sweetness ; its delights
 Delightful past compare. Thereby to live
 Hear the five rules aright :

Kill not—for pity's sake—and lest ye slay
 The meanest thing upon its upward way.

Give freely and receive, but take from none
 By greed, or force or fraud, what is his own.

Bear not false witness, slander not, nor lie ;
 Truth is the inward speech of purity.

Shun drugs and drinks which work the wit abuse ;
 Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife, neither commit
 Sins of the flesh unlawful and unfit.

—*Light of Asia.*



CHRISTIANITY.

CHAPTER X.

THE battle of Actium was the conclusion of the great drama, the outcome of which was the famous monarchy, the Roman Empire. With the defeat of Antony, and the fall of Cleopatra ended the war, and Civility remained absolute master of the great empire.

Although she did not assume the title, she possessed all the authority of queenship and held it for a long time.

After Augustus, her princely general, had crushed the enemy by the force of arms, she applied herself to reconcile the public mind to the new order of things by beneficence and moderation. Concentrating the ruling power in her own person, she was careful to retain in the ministry of her office the just form of commonwealth. By this, she made herself befriended, and gradually accustomed the Romans to a new political constitution, and became in her generous and skillful administrator—Augustus, the founder of an empire, unsurpassed in power, beneficence and justice.

In this extensive fold dwelled the nations united in peace and protection, the Greeks, the Persians, the Babylonians, the Syrians, the Hebrews and the Egyptians, all under one banner, eating, drinking, and worshipping under their own fig tree with nothing to disturb them.

Civility, with her benign influence in contrast to the great generals of Ambition, such as Cyrus, Alexander, Hannibal, Scipio, Julius Cæsar. and others, had won the heart of nations, and Ambition was at last in her power.

Civility, it is said, was a princess of Egypt, but had been driven from her Empire by an Ambitious monarch, and wandered aimlessly among the nations until she met with Octavius, surnamed Augustus, in whose house dwelt Reason and Humanity. Long and weary had the way of the wanderers been, and only at intervals they found any that would entertain them. In Greece alone they found such as would give them lodging and refreshments. With Socrates they had a pleasant revival and afterwards with his friend Plato. Here they were treated to the very best in store. In Plato, Reason found a master and a scholar unsurpassed in his time. Under his lectures he met with a venerable disciple of Plato, who after Plato slept offered his house, but soon the great war broke out and they were drifting when they met Augustus. With him at last, after an age of wandering amidst the terrible wars which sifted the nations, they found rest and entertainment. Augustus having made Reason his chief counselor was successful at every turn and when the last battle—the siege of Egypt—was won and Civility had regained her throne, Reason and his companion were graciously honored. Reason was appointed as highest officer of the court, and Humanity the constant companion of the Princess and Queen. Therefore it came about that the administration of Augustus was a time of profound and universal peace.

The Roman Empire thus established, by its vast extent and immediate connection of the various parts of the world, ended not only all civil but also all religious dissention. The greatest faith-sect, as well as the smallest had equal right and equal protection.

Yet under so favorable a condition there were proud and selfish regulators, as are found in every part of the world, dissatisfied because they are not at the head of nations.

Such an insatiable figure appeared in the land of the Hebrews, an ambitious and idolc woman in disguise of Humanity titled Christianity.

She was the only daughter of a Jewish insurgent who made open attacks on the institutions of his country, and endeavored to bring his daughter into favor and honor. But his design was soon discovered and he fled into the wilderness. His daughter he left in the care of one Jesus, an illustrious young man, his partner, and betrothed to Christianity.

Jesus enraged over the authorities for interfering with their work, which he called work of Humanity and Charity began with his betrothed a bitter defence of his and her divinity. They styled themselves the Prince and Princess of God. To the ignorant they applied themselves in eloquence and mysteries, to the poor in lamentable and slander words over the authorities, and to the sick, in mimic consolations and treatment for a living. Thus they made their victims believe that they were industrious people and world savers from heaven, and gathered into their command a great multitude who proclaimed Jesus their king. But Jesus was soon after taken into judgment by the Romans and found guilty of entitling himself "King of the Jews," and was sentenced according to law and was crucified.

This incident was accompanied by an earthquake which was applied by the bereaved and revengeful widow as an exhibition of the displeasure of God with the Romans. Also it is said, that after he was buried he came to life again and remained in hiding forty days, after which he ascended into the skies and said that he would come again.

With loud lamentations over her grief and these sayings, Christianity resumed her agitation. The apos-

bles she sent forth, denounced the Romans, lamented Jesus, threatened the fury of Gods, and boasted of Christianity. Those they moved not by denunciations, they moved by lamentations, and those that were not moved by fury, were moved by brilliant promises of glory, and by being thus equipped they converted multitudes to join in the cause.

In the games they played they became experts, and a precious time they had. By this they made and held their converts, for none for fury sake dare miss them. More perhaps than all other peculiarities which attracted the people, were these solemn games—their feasts and division of property. The games were three in number—Believe, Baptism, and Communion. The first consisted in a turn of imagination. To believe in the Gods, in man's corruptness, and his destiny in a hell of fire everlasting. This belief effected distress and terror and made the victim weep in fear and agony. Then came the act of deliverance—in the mind—believe in an atonement made by Jesus the crucified. This belief inspired hope, and of the hope sprang joy, such joy as is experienced by a child believing in the reality of Santa Claus—the joy begins with the first ray of hope and hope with faith.

The joy thus created was called the work of a ghost, and many believed the effect to be miraculous.

The second game consisted in an immersion of the believer in water, as a sign of his purification and preparation for glory.

Communion consisted in partaking of bread and wine—the bread a symbol of the body of Jesus and the wine of his blood, and the partaking of these symbols signified their equality and unity and brotherhood. After this the property was divided. The feasts were also

three in number—Christmas, Easter and Pentecost.

The first, the birth day of Jesus, the second, his resurrection, and the third, a day kept in honor to the ghosts.

The first two were days of rejoicing and feasting, and the latter, a day of rehearsal and memorizing of ghost stories. Many of these games were routed by the Romans and the leaders persecuted, but the stubbornness and defying spirit imbued in converts by the agitators, made them as madmen in their defense.

Civility had united her affections with a friend of Reason, titled Tolerance, a very mild and kind hearted spirit. Owing to his mildness, not adapted to the Roman Empire it came about that Christianity in her disguise and mimic games, sooth-sayings, and lamentations which Civility was led to consider harmless by Tolerance, and therefore neglected to check which afterwards proved her ruin. Christianity extended her game playing into every province of the nation and became a great body. With one Despot, surnamed Infallible, she united her forces and no sooner were they united when they arose for dominion. Despot usurped the place of Reason, and Christianity of Humanity, conspired against the Royal family and in a final rebellion, they took as prisoners princess Liberty. Tolerance and Civility only saved themselves by flight. The speculations of divinity and the playing of games and ceremonies were made the highest of duties. Nunneries of monastic superstition, and the austerities of the *ascetics*, were substituted in the room of the active duties of justice and benevolence. Saints were deified, the power of priests augmented and celibacy extolled, religious processions appointed, monastaries and nunneries erected without number, prayers offered to the dead, Jesus and his virgin mother worshiped

as Gods, the sign of the cross venerated as capable of warding off malignant spirits, the bishops aspired after wealth and splendor, errors in ideas were punished with penalties and torture, and an Inquisition established to bring all dissenters to feel the vengeance of God and Despot according as it pleased Divine providence to inspire.

Thus they discarded the mild and beneficent constitution of Civility and adapted the ancient Jewish with an addition of the sooth-sayings of Christianity and prescriptions of Despot.

The poor deluded victims of this combination soon discovered their error and endeavored to re-instate Civility, but they fared evil. A word of dissent branded them heretic and they were mercilessly slain, burned or imprisoned.



IDOLATRY

CHAPTER XI.

AFTER the dethronment of Civility the wanderers resumed their journey. Reason made many attempts to check the delusion, but was declared an enemy by the priests who sought to destroy him, therefore they wandered secretly and endeavored to leave this terrible land.

They had nearly reached the boundaries and found themselves entering a more agreeable plane.

Being very hungry and weary, Reason said to his companion :

"My dear, how very wearisome, this our journey is, I pray thee rest awhile here 'till I go for food that we may not perish. In the shade of yon tree you may rest safely untill I return." Saying this he departed.

Now as Humanity had rested but a short time there came a gentleman across the plain towards her. Then Humanity was somewhat afraid, but the man was friendly and said: "How now, my good woman, and why dost thou stay in this out of the way spot in desert and wilderness?"

"Sir," said she, "I am a wanderer on my way to heaven and the way leadeth through this wilderness."

"Have you any companions?" asked he.

"Yes, I have one. He bade me stay here while he went to find us some food that we may not perish," she answered.

"Wilt thou harken unto me if I give thee counsel?" asked the man further.

"If it be of good counsel, I will, for I stand in need of good counsel."

"Then listen to me," he said, "I would advise thee to enter the gates of heaven at once for thou wilt never be settled in thy mind until then, nor canst thou enjoy the beauties of life until thou art safe from danger."

"That is that which I seek, for which we have been wandering this long time in deserts and in the wilderness for its attainment."

"Who advised thee the way that leads through this terrible wilderness?"

"My companion whose name is Reason."

"Cursed be his counsel, a rebel of whom I have heard before. Believe me, my good woman, there is not a more dangerous and fearful way than is that which he is seeking to lead thee. That, thou shalt find if thou be ruled by his counsel. He has now forsaken thee to leave thee die in this lonely spot. Hear me, I am older than thou. Thou art like to meet in the way which thou hast taken, weariness, painfulness, hunger, perils, nakedness, sword, —in a word, death, and everlasting burning of fire and brimstone. These things are certainly true, being confirmed by many testimonials. And why? I ask you why? should you thus throw away thy life on behalf of this rebel and deceiver?"

"Why sir, this is terrible," said Humanity.

"How camest thou first by this awful way?" asked he again.

"By reflection and the advise of my companion," she said.

"I thought so, and it has happened to thee like many others who dream and meddle with things too high for them and become distracted, which distraction completely upset them, as I perceive is thy condition. They run

them into desperate ventures to obtain they know not what."

"Sir," said Humanity sharply, "I know what I would obtain. 'Tis life, security and ease."

"But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since I could direct thee to the attaining of what thou desirest without the dangers that thou in this way wilt run thyself into. Yea, the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much gracefulness, safety and friendship."

"I pray thee," said Humanity, "open to me this secret."

"Why," said the man, "in yonder City, the capital of our noble kingdom, dwells the holy father, a very judicious gentleman and a man of a very good name that has skill to help such as thee, yea, to my knowledge, he hath done a great deal of good this way. Aye, aye, and he hath skill to cure those somewhat distracted in their wits. To him, as I said, thou mayest go and be helped presently, and if he should not be at home himself, there are servants in his house that can do it as well as the old gentleman himself. There, I say, thou mayest find comfort. Mansions are there furnished, free of all charges by the father himself. In these mansions thou canst live a pure and holy life, free from all care and sorrow, with none but honest and holy neighbors in constant peace and joy."

Now was Humanity undone. The honest look and the earnestness of the speaker promised more than he had said, and she asked believingly, "Good Sir, which is my way to this good man's house?"

Then he answered, "Do you see yonder arm of timber?"

"I see it," she said.

"Well, then, when you get to that, look straight forward for the other side, look not to the right nor to the left, for by looking about thou wilt be in danger of losing the direction. Also, keep every seventh tree holy, keep well count and forget not to pray at every seventh tree. This do, and the holy father will greatly reward you. It is a happy way and a more happy day when you get there."

So Humanity left off the counsel of Reason and followed the advice of a stranger.

She went into the timber according to the advice and on she went. She prayed and kept holy, but because of a rustling in the leaves she became bewildered and kept holy the eighths instead of the sevenths—she knew it not. Another time while praying she forgot the direction—she knew it not and walked and walked. She wished she had not, started. Night broke in, she trembled with fear and began to run, knowing not whither. Darkness soon prevented her from further headway and she sank to the ground and broke into cries of anguish and distress until she could cry no more.

Now when Reason had left his companion, he soon discovered a beautiful villa, and another near by, on the slope of a mountain overlooking a rich valley and the domes and towers of a city.

The sight of the villas, and the aspect of the surroundings caused a thrill of delight in his soul and recalled to him ancient times. The hospitality of Plato was pictured in the aspect and without knowing it Reason stood lost in thought, when a voice compassed him: "A beautiful scene, the borders of Science and the domes and towers of Florence."

"Very beautiful," said Reason as one surprised.

"My little villa is a secluded spot, being embossed among the woods, but overlooking a most beautiful landscape—if you are at leisure come and partake with me of some refreshments which are in waiting." With delight and thanks Reason accepted the invitation. Soon the two men were in earnest conversation, forgetting the refreshment of the body, because of more interesting refreshments of the mind which the conversation furnished. The man of the villa was a friend of Plato—none other than the brilliant poet Politian. The mentioning of Plato's name—the love for him in their hearts caused their feelings to flow together and made them friends in a moment. Not only this, but also the position that they held regarding Infallible, being opposed to him, added to the relation. In the neighboring villa dwelt Pico the linguist, also a Platonian and also opposed to the crimes of the wicked Infallible.

After a pleasant hour with the poet, Reason departed with cheerful heart that he might return with his companion to share the hospitality offered, but lo, he found her not. At first he feared he had not remembered the place where he left her, but on recovering from the disappointment, he was certain that he was not mistaken. "I hope she has not met with foul play," he said to himself.

He found her footsteps leading to the timber. Hoping that she had taken a stroll for pastime he followed, but found her not. Now he was sore afraid of losing her and called her name, but there was no answer, excepting a weird echo which almost frightened him. He endeavored to follow her footprints in the woods, but lost them over and over again, yet he was not discouraged for he saw it was his only way, by which he might find her. With great difficulties he pressed forward. Night set in and he sought for a place of shelter. Next morning he

resumed his search and found how she had turned this way and that way and sometimes crossed herself. Thereby he perceived that she was wandering aimlessly and that she was lost in the wilderness. He continued his search until another night stayed him.

Next day as he sat on the trunk of a fallen tree, not knowing whither to wend his way, he was startled by a faint cry as if it were the cry of an infant. He listened, again he heard it, but was at a loss to locate the direction from whence it came. As he held his breath a subdued groan mingled with the cry of the child was heard. Amazed at this peculiar circumstance he hurried in the direction from whence it came. He had only gone a few steps when he espied the form of a woman with bleeding hands and feet, her clothing torn, and her face buried in her hands sitting upon the dead leaves of the wilderness. With tears of sympathy in his eyes and with a bursting heart lest it were his lost companion, he dared not approach. The babe had ceased to cry and the woman was as if she were dead. He soon saw that she was none other than Humanity. Oh, that he knew how to tell her of his presence without disturbing her, but he knew not, therefore he quietly went and touched the hem of her garment. With a thrill of dread she sprang to her feet and with an exclamation of joy she fell in his arms.

"Humanity my Darling," said Reason, "is it thee that I find in this condition? Oh, how thou art destroyed, but I feared thou hadst been consumed."

"Would that I were. Oh that I might die," she sighed.

"No," said Reason, do not speak thus. Glad am I to find thee, though it be as it is. Come let me bind thy wounds and wipe thy tear-stained face and give thee something to quicken thy sick life."

DESPOTISM.

CHAPTER XII.

AFTER Reason had bound Humanity's wounds as best he could, and gave her food such as he had, she felt somewhat restored and he was able to bring her to Politian's villa, where she was well taken care of. During her illness many came to the villa and, on beholding her bruises and learning their cause, were moved to hate the powers of Infallible.

Among the most frequent visitors was Pico who by his wit and flowery language shortened the hours. Another was Ficino, the Platonist, who by reminiscences of the great Socrates, Plato and the shrewd Aristotle, brightened the day. Another was Savonarola, a physician, who by the condition of Humanity, was so moved as to resolve to change his profession and become a reformer. Another was Lorenzo de Medici, the Governor of the Republic. By him it was learned that Civility and Tolerance had found a friend in his father Cosmo, and still dwelt in Florence in Lorenzo's court. These were glad tidings for Humanity and a happy meeting of long parted friends followed. Lorenzo de Medici had followed in Cosmo's footsteps and remained a friend of Civility. The rules of Infallible were set aside and the rules of Civility adopted which were and are forever according to the demand of times and circumstances, having no other aim but the immediate comfort of the living. Therefore are the Courts of Civility always brilliant and satisfactory, but though Lorenzo's court was very brilliant—there was one dark shadow—the absence of Liberty. She was

still in the power of the church. There was, however, much in Florence promising redemption.

Under the Medici, Florence had become as ancient Rome under Augustus. Their genius and wealth had filled it with statues and pictures and made it a home of artists and sculptors. At this very moment in Lorenzo's palace was young Michael Angelo, ere long to be the greatest sculptor of the age. Learning as well as art had found a home in Florence. Cosmo had founded the Platonic Academy, and Ficino who was at the head of it had been trained up under his patronage.

Politian, the most successful poet of the day, and Pico, who at the age of twenty-three challenged to dispute with the most learned men of the world, and by so doing advanced opinions contrary to the notion of the Queen and took refuge in the villa on the mountain side of Florence.

This little knot of men with the authors of prosperity and knowledge in their midst, were at work on what is called the "Revival of Learning."

These revivers, owing to the attention and sympathy which they paid to Humanity, are often spoken of as the "Humanists." They dug up again and published by means of the newly invented art of printing, the works of the old Greek and Latin writers. Thereby, not only discovering their high aspirations after truth and virtue, but also discovering the rottenness of the Church and the paganism of Christians.

By rejecting Christiana and pursuing the dictations of Civility, prosperity and fame immediately followed and the generation was a remarkable one. The avenues of Science lay wide open, but Liberty, ah sweet, thou must yet and first be made free, ere progress is desirable or possible.

Savonarola, having by the aid of his learning studied the Scriptures of Christiana, failed to discover her disguise, and in his delusion he began to preach Christiana, thinking she were Humanity. But though he preached Christiana as she was disguised, owing to the circumstance that she had long since thrown off her disguise and wore her own apparel, she became wroth at the preacher for displaying her in the garb of Humanity and sought how to make him silent. She first endeavored to decoy him to Despotism, but the people would not let him go for they said that he would never come back from thence alive. Being thereby put to anger, Infallible advised that she revenge herself by sending an army to Florence and destroy not only Savonarola, but all the heretics.

Consequently it was so ordered.

Savonarola was taken and first strangled and then burned—the inhabitants of Florence were led away prisoners and the City was destroyed. Among the prisoners were Reason and Humanity. Shackled and bound they were taken into Despotism, where they were cast into a cell with great iron doors which, when closed, left all in darkness. In their turn they were brought forth for trial and condemnation.

Infallible acted as judge. On the witness stand were Ecclesiastical, Obedience, Submissive and Custom. In the jury box sat Formality, Partiality, Confirmed, Consecrated, Sanctified, Fanatic, Creed, Hypocrite, Prayerful, Lordlove, Humble, and Self-hate.

When the hour of opening had arrived, one Hierarch was called upon to read the indictment and began thus: "Holy Father and representative of the God Most High. We, the servants of his majesty and advocaters of his will on earth, have found this man guilty of the following offences. First offence: dissent from the Holy Church.

Second offence: disobedience to the law of the Queen. Third offence: delusion of citizens in good standing and endeavoring to create a rebellion. These, great judge, are the charges against the prisoner. For confirmation, your honor can consult of the witnesses on the stand."

Then Ecclesiastical was called upon and testified thus:

"My lord and father. It gives me the greatest of pleasure to lend what service I can to propagate the great cause of God. I have seen his glories and know of his love, therefore I am prepared to furnish a testimony of truth and effect. This man I know to be a disbeliever of the truth; a dissenter from the law. Futhermore I can attest on oath before this honorable bench—"

"Hold," said the judge. "Give him his oath."—"that this man is a rebel and a traitor. He regardeth neither God nor law, but doeth ever evil, and endeavoreth to convert men into his disloyal notions. He is a great obstacle to the cause of God and the condemnation of the law is upon him."

Next came Obedience. "Holy Father," he began, "As all men know I am a firm believer in the law of God and the Church—not only a believer, but a doer. There is nothing that I love more than to follow in the footsteps of my Master and Father. This man before thee I know to be precisely the contrary, seeking neither to believe nor to do the will of the church nor of the Queen. If all men were as this man is, the world would be shattered, and the beauties of our holy institutions come to ruin. Therefore this man is guilty of conspiracy, disobedience and rebellion according to the words of the indictment."

Next came forth Submissive. "My Lord and Master. With pleasure do I appear to defend the great and holy law of my country. It becometh a man to subject himself unto the higher powers, for there is no power but of God

It is clear that this man is a traitor and a rebel for he was caught in the very act of seeking to avoid and flee from the ordained power of God. He is thereby displaying contempt, dishonor and disregard for the sacred and holy institutions of God and of our forefathers. He is a rioter and a rebel and dangerous to the community."

Next and lastly came forth Custom. "Great Judge," he said. "This man I know to be a most dangerous person. He is a dreamer, a visionary, and distorter of the long established, wise, noble and convenient modes of living, believing, doing and worshipping. His mouth is full of vanity and extravagance. He seeketh to prevent even the most minute things as well as to overcome God and his Church. He displayeth himself as very wise, wiser even than God, for he regardeth not his law. He defieth the Queen, and seeketh to introduce his own vague ideas. I say, he setteth forth the Queen and even God as a fool, for he disregards their counsel, which shows plainly that he considereth it foolish. He declareth even thee foolish, great judge, inasmuch as he blasphemeth and seeketh to prevent that which thou believest with all thy heart, and which is dear and holy truth. I say, this man is extremely dangerous to the institutions, and rites, and fashions of our land and should be made harmless."

Then the judge turned to Reason and said: "Thou heretic, traitor, and ungodly villain, hast thou heard what these trustworthy gentlemen have witnessed against thee? Thou deservest to live no longer, but to be slain immediately. Yet that all men may see our gentleness towards thee, let us hear what thou, vile heretic, hast to say."

Then Reason arose and began his defence: "Mr. Judge," he said, "Brothers, Sisters, friends and enemies.

Ye who believe in life that is free, peaceful, and sweet. Ye who believe in affection that is merciful and endures and is patient, hear the other side. In the dormant land beyond the shores of life, distant, secluded, still, the rocks primeval lay scattered about. Waste of life, waste of death, waste of love, waste of sorrow. In the clouds of the skies, in the rocks, life and death slumber unborn. Rains fell, streams flowed, lakes broke, and plains came forth, but no life. It sleeps on the plains, it is quiet in the lakes, it glides in the streams, and is wafted by the breezes in the skies. Unceasingly the wheeling sun shifted his rays into the midst of the sleepers, and one by one they awoke. As they awoke, neighbor said to neighbor, "What means this? Who dares so ruthlessly disturb our peace?" But the shifting rays became more and more ruthless.

Invisibly, the sleepers banded together, like the pebbles of the stream, different in quality and form, so came forth the banded sleepers—trees, plants, flowers. Like the fog of the ocean, like the moss covered housetop, so came forth the primeval forest, the plants, the worms, the insect, the bird, the beast, the man. The trees towered, the plants spread, the flowers bloomed, the worms wriggled, the insects chirped, the birds sang, the beasts howled, and man suffered. No voice commanded, no hand formed, no eye admired, no heart grieved. Like when the approach of invaders is sounded and soldiers and generals take form of an army; so, the sleepers being disturbed took form guided by consciousness within, taking position for defense. Somewhat apart from the forest primeval man dwelt on his fateful acres, and with him woman, the pride of all living. Caves, jungles, and ledges, they sought for shelter; roots, fruit, and prey for food. Waste of language, waste of will, waste of skill.

waste of affection—save as other life—instinctive modes of preservation. Not cursed, not depraved, not fallen, but unglorified, uncultured, unrisen they were. Mind unborn, invention unborn, human feeling dormant in the heart. They gestured, and babbled, they starved, they froze, they devoured each other. Gesture and babbling led to language, starvations, pangs to sowing and reaping, winter's blasts to building, and the cries of the suffering and dying touched the feelings of Humanity. Thus was born mind and invention, and was first employed to prolong and elevate life, but soon the mind began to see mysteries and make suppositions, more holy than realities and instead of laboring for the benefit of life, it was directed to benefit Gods, idols, and images, and men were left to grope in darkness and misery. This was the condition of things into which I had come—Paganism. Seeing the grandeur of mind and looking through it I discovered a grander state, the state of heaven in which life was eternal, with tears and sorrow wiped away. Then on perceiving how invention led step by step towards this state, and as how I could get there sometime by going step by step in the right way, I resolved to wander. When I was about to depart from the city of my fathers I met with my companion. She was I perceived in great distress, therefore I asked her to share with me the cause of her tears and sorrow. She wept with pity for man and all flesh, and with bitterness and remonstrance for Gods. She had seen sickness, pain and death, which, if Gods reign, Gods cause, and said, the Gods are merciless or powerless, and being thus undone by the fate of all flesh she wept with sore pity for the world. I informed her of my discovery and requested her to accompany me, which she gladly consented to do. We therefore laid aside the comforts of our home to seek

for the state of heaven—the land of wisdom. This we did, and were quietly prosecuting our journey when being arrested. We have committed no offense, save as what the men who arrested us make out to be offenses, namely, to tell men that which we believe, and invite them to accept it, which I hold to be the privilege and grace of the world. If we have done amiss in what we have done, we have done so sincerely, and are in ourselves without condemnation. Thanking you Mr. Judge for your hearing, I am ready to meet thy power.”

The judge then turned to the Jury that stood by to hear and observe.

“Gentlemen of the Jury : You have heard what these trustworthy gentlemen have witnessed against the prisoner. You have also heard his reply and confession. It is now in your power to hang him or save his life, but yet listen that I inform ye of the law and examples of God. There was an act made in the days of Noah of old, servant too of our Lord, to the effect that all who obeyed not Noah were to be destroyed. This act was not only made, but also executed by God himself, and the unbelievers, and those contrary to his will, were utterly destroyed. I say this, that ye may be guided in your conclusion. Then let me call to your mind the rebellion of Korah and their destruction. They were rebels as this man is, and remember how God destroyed them. Then again, to quote the words of his law : ‘He that blasphemes the name of God, shall surely be put to death.’—*Bible*. Then again, hear the words of his noble son : ‘He that believeth not, shall be damned. They shall be cast into outer darkness where is wailing and gnashing of teeth. They shall be burned with fire everlasting.’—*Bible*. This man obeyeth not the servants of God. He

is a rebel, a blasphemer, and believeth not what is most holy, therefore he is certainly worthy of damnation."

Then went the jury out and each gave in his private verdict.

And first Formality, the foreman said: "I see clearly that this man is a heretic." Then said Partiality, "Consume him, let him know that God ruleth." "Aye, aye," said confirmed, "Let death sieze him, and let him go down quick to hell, for wickedness is in his heart."

Then said Consecrated: "His way leadeth from good, and his words are full of vanity." "Yea," said Sanctified, "His poison is like the poison of a serpent, he is like the deaf adder that stoppeth up her ear." "He should be punished with everlasting destruction from the earth," responded Fanitic. "Might I be given all the world, I could not be reconciled with him," insisted Creed. "Alas!" said Hypocrite, "His mouth is full of cursing, deceit and fraud. Under his tongue is mischeif." Then said Prayerful: "Destroy O Lord, and divide his tongue, for I have seen his violence."

"The enemies of the Lord shall be consumed together," said Lordlove.

"Let all men be laid low who arise against God's holy law," exhorted Humble.

"Aye, for the imagination of man's heart is evil from his youth, there is none righteous, there is none that doeth good," said Selfhate, "therefore, let us forthwith bring him in worthy of death."

And so they did, and presently he was sentenced to be put to death. "As for the woman," the judge said, "she may turn away from her evil way and no harm shall come to her."

Humanity had listened to the trial and occasionally

gave vent to a sigh and tearful eyes, but now she arose with great calmness and said :

"Mr. Judge, I have no desire to turn out of my way. I will take no leave of my companion, and were it not for this fair child I should disdain to live. To strike me with the blow that thou hast planed for him, should I then too receive. I will not ask for mercy, for 'twould be honoring thee to hope in thy vile heart yet mercy to find. To face thee and thy wretched mob, to fear thee not, but hold my soul above thy wrath is least an honor to my mate. Ye are but villains, rogues, and—"

She would have said more but the judge cried :

"Woman, I have power to put thee to death!"

"Very likely," she said, "and I have power then to be put to death and scorn thee. I fear not death, and therefore fear not thee."

"Humanity," said Reason, "let not thy gentleness so converted be. Remember of thy motherhood, thy child whose life thou art."

"Take the prisoners away," ordered the judge. When they were away he turned to the jury saying : "Servants of the Holy Church, ye have with me seen the desperate behaviour and the profanity of this woman, calling you with me, rogues and villians, with many other such villifying terms. You have also seen the power and influence this her betrayer has over her. We must seek to induce her to deny his heretic ideas. She is a dangerous person, and must be induced to subject herself to the Lord. I therefore ask your advice as how to frame the inducement. Keep well in view the interest of the Church." Then the jury went ont again, but soon returned with the following advice:

"In consideration of the fact that it is the will of Most High God, that no means be left undone by which the

Holy Church might be promoted on earth, we would advise, regarding the woman, this :

First: That she be requested to submit, by laying before her life and death.

Second: That she be scourged.

Third: That she be racked.

Fourth: That the child be sacrificed for the cause, as an inducement to save her, and that the sacrifice should consist in starvation in her presence. If she then still refuse to obey and believe as is required, that she die with her companion, by being beheaded.

This Honorable Judge, is the conclusion of thy servants."

Then the Judge said :

"Tis an honorable act gentlemen. I congratulate you upon the zeal you have displayed in this act for the church and for the Lord. By warning the wicked thus, many are saved from the way that leads to hell. You have also the blessing of God upon you, and many shall the diamonds be in your crowns in heaven."

After he had thus spoken, Humanity was brought forth and was informed of her fate.

"Thou hast heard the gracefulness with which we meet thee. Choose now between life and death."

Humanity was pale but calm.

"I have chosen," she said.

"What is it?" inquired the Judge.

"Death," she answered.

"Remember woman, that by one word, you may live in honor among good citizens and at thy ease," advocated the Judge.

"I have chosen," she said again, and gave the Judge a look of disdain, whereon he said :

"This woman is not to be moved by mercy. Take her

and do to her according to law, if she may be made obedient and forget her pride."

They then took her and first they scourged her, and last they bound her to a stake and starved her child before her eyes, but Humanity had her soul in her hand and held it out of reach of the tyrants who surrounded her. Nothing could move her. After the tempest was over she was taken back to her companion, condemned to death. At the door of the cell she was met by Reason.

"Humanity my darling how pale thou art! What of the child?"

"They have murdered it," she said, and fell fainting into his arms.



DEATH.

CHAPTER XIII.

A GREAT stir had taken possession of the inhabitants of Despotism. In and about the Inquisition buildings, were gathered thousands of citizens. It was the execution day of Reason and Humanity. Queen Christiana was to be a spectator of the execution, and the chief of war was appointed executioner of the day.

The slaying of heretics was with the inhabitants of Despotism an occasion of great joy and solemn mass, for it was of importance to the Church, and considered a special sacrifice and honor to God. Cannons were fired and bonfires blazed everywhere.

Long before the hour the great building was packed, —waiting for blood.

Upon the appointed time, the Judge arose in his place and a great silence followed.

“Servants and children of God Almighty,” he began. “On this solemn occasion it is fashionable to proclaim to the world, the will, the power and majesty of our Lord.

It is according to his holy word, the will of God, that all knees shall bow before him in heaven and on earth. Futhermore, in the same holy writ is contained, that whosoever refuses to obey and is rebellious, shall die. It is commanded many times, and exemplified by God himself.

We are gathered here again to day to fulfill these holy commandments, and follow the examples which are revealed to us. We are gathered to subdue elements

which have been found detrimental and dangerous to the church of God, and thereby save many souls from ruin. Not alone do we subdue this man and woman for their own evil, but as a warning for others that they may be saved thereby from hell's fire. Let therefore every one be warned on this occasion and renew his royalty to God, who has power over life and death. Let not heretics influence you with things that lead unto damnation. Hold fast to the holy and only way of salvation revealed by inspiration and ministered to you by the fathers and priests of the church."

Then he said, "Let now the prisoners come forth."

So they were brought forth, led by the warden and followed by the executioner who bore a huge sword. After they had taken their places the Judge continued.

"That all men may hear and know the will of God regarding the unbelieving and disobedient, I shall read a few passages from the law revealed."

And he read thus: Thou shalt worship no other God, for the Lord whose name is Jealous, is a jealous God."

"He that blasphemeth the name of the Lord, shall surely be put to death."

"Ye shall keep the sabbath, for it is holy unto you; every one that defileth it shall surely be put to death."

"Let the children of Levi take up their swords and go through the camp and cut the unbelievers from among my people."—*Bible*.

"Remember how there fell three thousand in one day."

"Then remember of Elijah, whom God took unto himself, how he did unto the evil elements in Israel."

"We cannot believe other than that it is the will of God, that heretics should be cut off from among his people. Then if we look at the Rebellion of Korah, and

the four hundred and fifty men that offered incense, and how the Lord himself destroyed them, we have ample proof which justifies the execution of blasphemers, sabbath breakers, incensors, heretics, etc., but this may suffice and in the name of the Lord we will now proceed with the execution."

Reason and Humanity stood side by side upon a platform before the Judge, in front of the auditorium, and the Judge addressed them.

"You have heard the condemnation that is upon you according to the inspired word of God, but the Lord is merciful to him that repenteth and submits himself unto his will, and as it is his will, that we his administrators, should also exercise mercy, therefore, there shall be given you one more opportunity to escape. Remember you stand now at the gate of death, and moreover at the gate of hell and eternal burning of fire. Remember also, that one word will reinstate you as princes, and worthy of everlasting glory. It will save your life. What is it that you choose?"

"Death," said Reason. Humanity threw her arms around her companion's neck and with her head on his bosom said, "We will die together."

"I have done," said the Judge turning to the warden, "do thou according to the law."

Then the warden ascended upon the platform; also did the executioner. The former then read the death warrant, and when he had finished he said to Reason: "Bid thy farewell to thy mate; thou art first."

"Farewell? Nay, I will take no leave," then turning to his companion, he continued: "My Humanity, yonder towards where the North Star shines, where the air goes round and round, where the sun cannot smite us, nor the whirling of the earth-surrounding air draw us in its

whirl, there, where the air is still and turns a gentle way, by which we may ascend beyond, where compression is no more, where the whirl has ceased to be, where all is still, where we are free to wander free from storm, and where no heat or cold can stop to torture, nor heartless men arrest and slay, where we glide from world to world, star to star, and meet with other forms, in forms adapted to their being, an ariel form adapted to the air, as flesh to earth, flesh and blood to enter, we shall never more. A better form shall be our choice—one of electric speed and free from weight which clogs the soul. Death makes us free from this our form, and free to enter in a new. Take up an ariel form which compression cannot stay, and when thy form hast taken, guide it northward, where I said the North Star shines, and where no whirling air shall bind thee to the wheel, but where is gentle revolution, round and round by which we may escape into quiet beyond. Over the axis of the North, I shall hover for thee ; Wilt thou come?"

"I will meet thee under the North Star as soon as I am free," said Humanity.

"'Tis well. Then haste to thy duty," he said turning to the executioner.

"Stay a little." It was Humanity that spoke. "With this tie up my sight, let not soft nature so transformed be, to make me see thee bleed. So. 'Tis well. Under the North Star we meet. Teach now the nations how to die. Farewell."

"I am ready," said Reason, "Now I will kneel."

"Dost thou know what 'tis to die," asked the Chief.

"I do, but thou dost not, therefore, not how to live. "'Tis to leave deceitful knaves, for Church, for Gods and spoil. 'Tis to end a stale and weary work, and to begin a new. 'Tis to let the wiser soul select a new and nobler

form, to work out higher aims and ends for good. Nay, I fear not to die."

"But art thou not grieved to leave thy life thus," he asked again.

"Why should I. Do I not know that the soul that formed this life, is able to form another, being that the soul is in knowledge of more than ever before? Is it therefore not able to make a better selection, more adapted for enjoyment and good? Nay, I trust the soul. Now I'll kneel, 'tis the last duty this trunk can do."

A painful silence fell upon the congregation. As when the air is darkened with fiendish shadows, and the earth quakes, so was the atmosphere of the house. The executioner stood over his kneeling victim. He was in himself undone, and strove whether to do the calling of his office or the calling of his heart. A warning of duty from the Judge caused him to mechanically raise his weapon, but while he did so, there were heard voices crying: "Mercy! mercy!" also a woman sprang upon the stage staying the fatal stroke and pleading for the condemned man's life.

"Strike not this man, this woman. See how they love. Be merciful!" she plead, falling upon her knees before him. Whereupon the executioner immediately cast his sword from him and said: "Alas! alas! my treacherous hand, would fain have spoiled this noble man, this spotless woman, but it shall not. Arise my sister, be at peace, arise my brother and live." Saying this he laid hold upon the kneelers and raised them to their feet.

Humanity had unbandaged her eyes, and beholding the situation, she broke into a shout of joy. "Hail! Hail! My sister," she said. "Hail, Civility, thou precious princess of peace, and Hail my companion! Hail! on the morn of life

in the land of the living." Saying this she approached and embraced them.

The Judge looked petrified, and from the house arose a cheer.

Then said the executioner to the Judge : "Great Sir ! This pair with their disdain of fortune and of death, and with their love, together with the princely act of this woman converted me, and never shall my hand have guilt to spoil this man, this woman. If they die, I swear to die also, but in their defense. What hast thou to say?"

As he spoke thus, he took up his sword which he had cast away before.

"Traitor," quoth the Judge.

The warden had stood by in silence, but on hearing the decision of the Judge, approached the Chief and said : "I am with thee. I see plainly the infernal barbarism of this act in which this noble woman staid thy hand." Then turning to Civility, he said : "Hail Civility ! Most happy am I to share with thee, the event of this hour, though it be in the face of great danger in defiance of God, Church, and Devils."

The sudden appearance of Civility caused a thrill of excitement and joy to fill the house, for the people loved Civility and longed in general for her return to the throne, and when the warden thus addressed her, there arose cheer after cheer in her honor from the house.

When the shouting had somewhat abated, the Judge undertook to suppress the dissenters by ordering the soldiers that stood by, to strike them down and take in their ward the prisoners, but immediately there arose a cry which caused the Judge to turn pale.

"Down with the Church! Away with Infallible! Away with Despotism!" they cried, and a crowd rushed forward to protect Civility and the prisoners. When the

confusion threatened to become evil, Civility beckoned with her hand for a hearing and soon order was restored. She then spoke in her sweet and clear voice of life, which she said, was the holiest and most sacred thing amongst the living, of sense of feeling as the standard of good and right, of faith and religion and freedom of choice to all men, of the brotherhood and equality of man, and of the church.

Turning to the Queen, she said: "Hear what she is."

"She swears to preach freedom and peace, but preaches serfdom and the sword. She swears that love of souls alone had drawn her into the world, but she strewes her path with the dead, and to subjects that slay, she whispers peace and heaven for reward. She swore away all love of lucre, all desire of earthly pomp, but a princely seat she demands, and to the click of Mammon's box gives most rapacious ear. She swears her prophecies to be of truth, but teaches lies for gain. With quakish words and forms she quiets the brain, but leaves the soul from knowledge far away, the heart quite waste of good, to brew in ignorance and soon to burst in cruel rage and wretchedness again. The cries of woe and sore distress, she drowns with mimic shouts of peace. Faith, charity, and love, are words well lettered in her sabbath creeds, but with her life she writes plain fraud, revenge, tyranny, lust of wealth inordinate, and lewdness unashamed. She is a tigress in the clothing of a lamb, that stole into the fold of man, and of the blood of souls which she did sell to death grew fat, and yet if one would turn her out she cries, "Touch not the holy one."

But know this day, ye hosts assembled here, she is the devil self, her nurseries of pain are gates of hell, her floods are hellish flames, from first to last her aim is set particular for ill.

Ah me, what cursing is upon her head of ruined souls, that charge her with their martyrdom, she standing by dignified awaiting the oozing away of the blood of millions.

But let me pause, for ye have seen her ways of punishment and death, far beyond the sphere of right. Therefore, since ye have seen it, I appeal to your sense of honor, right, and justice, that this thing of slaying be destroyed. I appeal to you that she be left unsupported and that these wanderers with the thousands that lay in chains be made free, that the nurseries of pain, the instruments of torture, the flood gates of delusion, operated by priest craft, be laid waste and that all men may live and let live in peace and self-will which is the privilege and grace of life. As a man chooses a mate, so let him choose a doctrine, a faith, and as he builds his cottage, so let him build his religion, not to please a father, or a God, but to please the soul that dwells therein. He that builds is a master, a God. Do to no one as you would have no one do to you, is the law by which to live. Sense and feeling the law-giver supreme. If ye hate oppression, oppress not. If ye love freedom, let others be free. If ye enjoy your faith, let others enjoy theirs, and if ye find good, tell it, display it, practice it, but force it upon no one."

Thus she spake, and when she had finished the Queen arose flushed with wrath. She was tall and erect though quite old, her nose was hooked like the beak of an eagle, her chin was long, her lips were firm, her eyes were as keen as a hawk's, and they were full of wrath. 'Tis said they were grey, but no one ever dared to look steadily upon them. In her wrath they seemed bloodshot. She wore a habit proper to a queen of her order, and was the last one who wore that habit. It consisted of a black gown reaching to her feet with a border of ermine. Over this she wore a black velvet mantle. For head dress she

had a white linen hood, very full and tied under her chin. Over all she wore a long dangling veil. Round her waist was a cord with the triple knot, of Charity, Poverty, and Obedience. Round her neck was a gold chain with a crucifix.

Walking to the front of the stage on which she stood, she assailed Civility.

"Impious wretch that thou art," she began in her deep man's voice. "By all that is holy shouldst thou uphold the interest of thy country; but a robertress thou art. That God might strike thee into the dust, e're thou dost commit more violence, e're thou dost further defile his holy church and dishonor him. How canst thou be so vile, to arise thus? Is it not holy law to respect the ordained powers?"

"My Qneen and Majesty," said Civility. "If thou wert worthy of obedience, I would obey thee, but thou art unworthy, and thy slave, nor the slave of the church I am not.

If this people love thy doing more than mine, I shall go down, but if they love me they will save me. Thou art for the Church, I am against it."

"Hail Civility," shouted the house.

"They that despoil the Church shall go down, they are accursed and shall be utterly destroyed and thou with them."

"By your permission madam." It was Reason that spoke. "I would inform thee that thy power has fled, being that I and my companion live in thy presence with the condemnation of thy law made worthless. I had hoped to die. Thy will was, and is, that I should, yet I live, not at thine nor my will, but at the will of the people, who have power over thee and over the Church, ver the law. I am sorry that thy name is Queen

Christiana, for I fear and hope that thy law shall be destroyed, and one more human, civil and reasonable, be established. To judge by what I have seen and heard today in thy presence, there is a new day dawning, in which Civility and her judgment shall reign."

"Silence, Sirrah." Raising her golden headed stick which she carried, and pointing it to the western sky, which shone red and flaming through the windows, she said: "Behold, the sky is full of blood. I hear the groans of the dying, I see a great and terrible slaughter. There is a mighty battle. The protestants are crushed like shells. Their blood flows in streams. The arm of the Lord is outstretched. The despoilers are scattered. After the roaring of cannons, the weeping of women, punishments, yea, the torture of the flames, for those who have led the people astray. Then shall the church be as the rising of the sun, the ancient faith restored. Then shall they who thought to grow fat upon the land of the Church, be driven forth homeless and beggars to wander upon the roads. Woe! woe! woe to the mothers and the children in that day! Death to the young men! Woe to the maidens!"

"Madam," said Reason calmly, "we who wait upon nature fear not her way. It is as easy for a thousand to die as for one, moreover, it is better that a thousand should die in battle for right, than that one should die by fraud, or in serfdom as thousands have lived and died, in thy reign."

The Queen made no sign of hearing him.

"I see," she said, still gazing into the sky, "I see the bones of one who thought himself safe, who thought to despoil the holy sanctuary, among the weeds of the fields—the worms crawl about his ribs—the birds eat out his eyes—the beasts eat his flesh."

"Madam," said Reason again, "We who are of nature, are quite willing to go nature's way, as for the worms, neither thy God nor the Church can save thee from them. We care not for the dead but for the living."

"Fools! Fools! Ye lean upon a reed and it shall pierce you." Then she raised her stick again. "Death and ruin for the enemies of the Church! Death and ruin for those who despoil the holy shrine! The avenger cometh—lo! the avenger cometh quickly."

Her nuns huddled close together and crossed themselves.

Civility caught the warden by the hand tremblingly.

The Queen slowly lowered her stick, turned and walked away, followed by her attendants who shook in their limbs as if the curse was pronounced upon themselves.

The sun was down by this time. A thunder cloud rolled up which hid the splendor of the west. It grew darker, dark. A far off thunder shook the windows.

"Cheer up, my brothers," said Reason who alone had heard the Queen unmoved, "there will undoubtedly be trouble. There will be war and many may fall, but if we must die, let us do so in defence of Civility and her judgment, for her judgment is right and just, therefore, let us fear nothing, and meet our fate whatever happens, with stout heart and steady eye."

As he spoke a flash of lightning lighted the house, and amidst the forewind of the coming shower and the rolling and rumbling of thunder, the excited crowd dispersed into the night.

THE CHURCH.

CHAPTER XIV.

BRIGHTLY broke next morning the day, but over the City lingered a gloom, and in the hearts of the inhabitants an uneasiness that was fiendish. The wrath of the Queen was full of evil. In troops they stood as if awaiting some terrible catastrophe. Neither had they long to wait until the troopers and soldiers appeared, ransacking the City in search of offenders. They entered the houses of protestants overturned and defaced their furniture, and treated the owners with the highest indignity and cruelty. They bound men and tortured them till they promised to become loyalists, or till their cries induced them to let them go. If any to escape these barbarities, endeavored to save themselves by flight they were pursued, and if caught they were burned alive. On such scenes the clergy of the Queen feasted their eyes and welcomed the report thereof with the most lively transports of joy. But these things failed their purpose. They called to the mind of the beholders, the words of Civility and established the truth thereof. They established the authority of Reason and the beauty of Humanity. They laid bare the despotism of Infallible and the Queen, uncovered the treachery of the Church, and undermined the constitution thereof. Owing to this, the number of dissenters continually increased, and many were the victims, but more escaped.

Reason, Humanity and Civility, the revivors of Common sense the warden, and Justice the executioner, found a protector in Erasmus.

Both Civility and Humanity were thrown into a dreadful fear by the Queen's prophecy, despite Reason's courage. Such a prediction by a professed ghost inspired personage, hath in it something terrible to the infirm and weak. At that time even the strongest (excepting Reason) were quick to consider any old rustical creature able to inspire ghosts and command magic powers, and why not the mysterious Christiana in possession of witchcraft? Only a few months had passed since the burning of nine hundred such women by Infallible.

"As for battles," said Reason, "the world is full of them and more shall come. Sweethearts, it needs no witch to see blood in the red sky, and to hear the groans of dying men. Courage, perhaps war will not come."

Erasmus, subject of the Queen but an admirable character, friend of Reason and Humanity, student of Plato, Pico and Fincino, gave ample comfort and safety to his guests in the midst of Despotism. He was an intimate friend of Christiana, not that he loved her, but had sought her acquaintance that he might reform her. Like Savonarola, by the aid of his learning he discovered the confusion of the Church, being an institution of the Queen, but with Infallible and his prescriptions at the head of it, in it and all over it. Therefore he concluded that the Queen was being foully dealt with by Infallible, and that he cared not for the Queen nor for her interest but only for the wealth of the people, the gain of which was his sole object. By investigation, he found that his prescriptions from first to last were so constituted as to draw annually immense sums of money into his coffers. All this he did in the name of God and Christiana. With these and other discoveries, Erasmus went to Reason. Reason led him to Common Sense, and Common Sense to Justice, and with the material these admirable

characters of understanding and courage furnished, he prepared a satire on the follies of Infallible and his aliens in which their crimes and impositions were laid bare and denounced, also which contained paragraphs in favor of Reason and Tolerance, for Humanity and Civility. This he laid before the Queen and scattered amidst Infallible's co-operators. This bold satire did much to enlighten the Queen and her subjects in general, to the need of reform, turned the ridicule of the world on Infallible, and as a natural consequence raised against Erasmus, the hatred of those whose follies he had so keenly satirized, but Common Sense and Justice were his protection.

This was not enough, he must again go to Reason for more effective and lasting modes of reformation. The constitution of the Church had been put in the hands of Infallible, who alone had access to it, also who alone was able to read it, for it was written in his language only. Christiana had never read it and therefore knew not what was in it, and had no standard by which to decide whether Infallible was acting constitutional or unconstitutional.

Therefore, Reason said, "Translate the law that the Queen may read and judge, and discover the treachery of Infallible and the Church. She will discover the conspiracy thereof, to overthrow her Empire and rob her of all she hath."

Erasmus was a thorough scholar and master of both the Queen's and Infallible's tongue. He went to translate, and soon to the joy of the Queen but to the wrath of Infallible, the new book came forth.

The satire had prepared for the reception of the law, and when it (the law of Christiana, divorced from the prescriptions of Infallible) appeared, there ran a whisper through the land which waxed into thunderbolts.

Infallible was called upon to reform, but this only made

him more wrathful. His inspiration of Divine Providence, as he said, demanded that he be next to the Gods, and having rehearsed and confirmed the demand by many testimonials, and imprisonments, and tortures, and executions of unbelievers, the demand had become an established superstition.

"I am the ordained power," he said, "therefore, let every soul be subject unto the ordained power, for there is no power but of God. The powers that be are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive unto themselves damnation. For rulers are not a terror to the submissive, but to them that disobey. Will ye then not be afraid of the power? Do that which I command and ye shall have the praise of the same, for I am the minister of God, for ye to do good, but if ye do it not, then be afraid, for I bear not the sword in vain. I am the minister of God, a revenger to execute wrath upon the disobedient."—*Bible*.

Thus by the law, damnation was upon the disobedient, but the satire made way to overcome this obstacle. Erasmus spoke for Civility and Tolerance. The generals of war sided with him and the Queen. Even in the midst of the ranks of Infallible was made a break, though not for Erasmus or his guests. Luther, an honest, but deluded and over zealous priest, made the break. By the reading of the works of Erasmus, he was led to discover his error in supporting the Church as it were made by Infallible. Luther eagerly turned over the pages of the law, rejoicing with the Queen in the new light it shed on old and familiar passages, but what a disappointment it was as by degrees, he discovered that there was a great difference between the law and the Church, that the law was not in the Church at all, the doctrines he preached

and on which his faith was built, were not in the law. He knew that Erasmus was doing a great work, but that he defended Reason and Humanity as the workers of all good, while he himself held Reason and Humanity as devilish, and God alone the source of good. This made it all the more painful to find that in these points they differed. He was moved by it, but said: "I will keep it to myself lest I should play into the hands of his enemies. May God give him understanding in his own good time."

The question had this future significance, that if the Queen should adopt the God Theology (which she did), Erasmus could expect little favor from her.

Luther, like Erasmus entered the work of reformation by preparing a satire in defence of Christiana and denunciation of Infallible. The gist of it was as follows:

"To the Nobility of Christiana and her Empire, Martin Luther wishes grace, etc. Infallible and his aliens have raised a wall around themselves to protect them from reform. One is their doctrine—that there are two separate estates; the one spiritual, viz: Pope, bishops, priests, and monks; the other secular, viz: Princes, nobles, artisans, and laborers. The former lay it down that the secular power has no power over the spiritual, but that the spiritual is above the secular, whereas, all christians are spiritual and there is no difference between them. The secular power is of God, to punish the wicked and protect the good, and so has rule over the whole body of christians without exception; pope, bishops, monks, and all, for Saint Paul says: 'Let every soul be subject to the higher powers, for all powers are of God.'"

The satire in relation to the Church, differed little from the standpoint which Erasmus had taken, but regarding the standard of authority and good, was a great breach.

Luther turned from one folly into another. Formerly, he held that the Church was an institution of God, and under his supervision, but seeing its wickedness he concluded that the Church was of the devil, or at least captured by the devil from God.

Therefore, his reform was no reform, but a reinstating of the former ages of the Church, on the same principle, the same law, and the same authority. He sought to transfer the power of Infallible to the general of war, whose court should constitute the Inquisition, and whose power should prosecute heretics to the new Order, as the Church prosecuted heretics in her order.

Luther was writing to the secular princes, and they were likely to listen to this setting up of their authority above the clergy. Erasmus, on discovering the position which Luther had taken, saw his folly and immediately endeavored to show to him his error, but the over zealous Luther listened not.

Like a man laid out in a morgue coming to life, will make wild crusades, so with Luther. He ran in his deadman's cloth, attracting the attention of all with whom he came in contact by his cries about the wickedness of the morgue. In the camp of a pirate band he made well his escape. Such a band was sure to side in with Luther. Hutten, the chief, was stirred by the revelations of Luther, and resolved to rush into the fight against Infallible. "Servant of God," he said, "dispair not. Could I but lend a helping hand, or in these matters counsel thee, so would I neither spare my goods nor my own life."

To his countrymen the Germans, he issued in rhyme a satire on the extravagant and unchristian power of Infallible. He appealed to the Emperor as the natural leader of the German nation. He alone should be captain.

"Help, worthy King!" he said, "unfurl the standard of the eagle and we will lift it high. If warnings will not do, there are steeds and armor, halberts and swords, and we can use them."

The union of Luther and Hutten, in defence of Christiana and rejection of Infallible, induced her to elope with Luther and accept his interpretations of the law. The consequence was a war between the Gods. Luther unfurled the banner of Christiana and so did Infallible, and a general division followed. One God, and one Queen, but two interpretations of the law and two leaders.

Erasmus sided with neither party, but continued to preach Tolerance and Civility, Reason and Humanity. In a treatise entitled "*Dissertation on the Freedom of Will*," he upheld Reason as the author of all good, and that without Reason no good could be accomplished.

His aim was mainly to enlighten Luther and turn him from his absolutism into a channel more compromising.

Luther was in fact greatly excited, declaring that those who did not join in contending with him against Infallible, could not be saved, and that those who took delight in his religion must be lost forever. He issued abusive satires, hurling all sorts of names against Infallible, and pushed his own interpretations to so extreme a point as to amount to fanaticism. Grand as Luther may appear, he dared to make himself the mouth-piece of Germany demanding reform, threatening revolution if reform could not be had, rising personally against the common order—it must be admitted that he kindled a dangerous fire. Will not such wild words lead to still wilder acts? Sober-minded on-lookers like Erasmus feared this. He had feared from the first that Luther's want of discretion might bring on a universal revolution, and urged

therefore moderation, but instead of that, had come still wilder defiance.

Erasmus said, "I see no end of it but the drenching with blood of the whole world."

The fears of Erasmus were well founded, for already thousands of peasants had followed Luther's advice and were marching against the forces of Infallible. Then again, if Lutherians should come into power, would they not, void of Reason and Humanity in their doctrines, follow in the footsteps of the Church, with the same condemnation of the law for heretics?

We shall see.



REFORMATION.

CHAPTER XV.

IT was Christmas day in Misrule—no other than the day when peace and good will is a very desirable thing. The population awoke early in the morning, and arose long before daybreak, expecting nothing less than a day of feasting and rejoicing, with a second and a third to follow, all of mirth and joy. The beginning was well, but of the end? You shall hear.

In the morning all the children and the servants and the aged shouted Christmas greetings and received merry-makers, the children of St. Nicholas, the God of children, and the aged of Jehovah, the God of the aged.

All the old customs did not perish when the religion changed—the ox still looked in the manger for salvation—the men of the east still exchanged their gold and silver for pleasure—the stars twinkled over stables and the cock crowed, “Christ is born.” The raven awoke and croaked, “When?” and the crow replied, “This night.” The sheep asked, “Where?” and the goats answered, “In Bethlehem.” The drake whispered, “What for?” and the goose cried, “To save the world.”

After breakfast they all went to Church. 'Twas a still morning, the fences were frosty and the dikes frozen over. Such a morning is agreeable when the world seems hushed and awed by the tremendous event of the night.

Luther led, Obedience followed, and all the people after, save the maids who must stay behind to dress and serve the Christmas feast. That to be sure, was a very

complicated store—beef, turkey, fat geese, and game, plum porridge, plum pudding, plum pie, small ale, soft wines, and light blackberry.

The opening service was conducted by Luther praying for peace and protection, expounding the law, and begging the people to cease supporting Rome and to rebel. "Why," he said, "should 300,000 florins be sent every year to Infallible? Why do you let yourselves be fleeced by cardinals who get hold of the best of the land, and live in idleness and extravagance? Let us not give another farthing to the institutions of Infallible. The whole thing is a snare to drain us of our money. Let the power of Infallible be reduced within clear limits. Let us inquire into the position of the Bohemians, and if Huss was in the right, let us join with him in resisting Rome."

Then followed a general testimony meeting, confirming and applauding the assertions and appeals of the leader. The exercises over, the people flocked out. Luther retired to his mansion, but the people were wont to stay and discuss the sermon. While they were yet discussing the call of Luther for resisting Rome, there came several merchants with Grievance from the district of Oppression, demanding speech with Luther, but he was away. So Grievance and Obedience went together into the church and conversed for sometime, after which they came forth. Obedience mounted the steps of the cross-statue of Christiana, where he stood looking very gravely, so that all the world could see that he had news to tell. Then he spoke: "My Friends! Here is news which is likely to give ample opportunity to practice what has been preached to us. It is likely to be a feast spoiler, yet needs must I tell you. It is such news as I hoped never to hear in my lifetime. Yet since

we are prepared by exhortations of Luther, and since it has been threatened long, surely the sooner it happens the better while we are hot in discussion, and while we are resolved to hold our own. You all know that Infallible, once the consort of Queen Christiana, doth continually devise mischief to this country. That has long been known, nor will anything we are convinced, assuage his hellish malice and rage insatiable.

Briefly then, he now aims at nothing less than the subjugation of this our realm, the enslaving of us all, and the overthrow of our free religion. Doubtless he has been more than commonly enraged by the great havoc wrought among his subjects by our brave commander Martin Luther, wherefore, having few of his supporters left, he hath with the wealth wrought from us, enlisted, bribed and imported barbarians, which he is now fitting out with guns and munitions of war, intending to rise against us. But thanks to our christian chief Luther, with the blessing of the Lord we shall know how to meet them. But every man who can handle a pike and carry a lance, will be wanted. Wherefore, ye will go home to your Christmas fare, with the knowledge that you must shortly fight for your freedom and religion. Keep the feast joyfully, in the firm trust that the Lord will protect his people." "My Lads," he continued, "I know that you will all play the part of men, seeing what is before you. Every district will, according to its means, contribute to the army which in the name of God and Christiana, shall meet this great invasion. We must do our part and equip a company to strike a blow for freedom and for faith. My Lads!" here he raised his hand; "who volunteers?"

Carlstadt and Müzner, sprang forward with a shout; others followed. Then came one of the village lads, a mere stable boy, lugged off his hat and pulled his fore-

lock. "May it please your honor to take me?" he said, and then another—and another—O brave lads of Misrule—till from the settlement was an army alone—think of those brave lads! They had plodded in the fields all their lives, with plow, sickle and flail, and now they were soldiers going forth to fight for freedom. They went because Luther led the way. Our brave christians will go anywhere if they are led—only make a noise.

"Gentlemen," said Obedience to the merchants, "Here are our lads. If every villiage does as well, we shall be well sped. Carlstadt, bring your troop to the hall. Grievance, you will feast with me today, and tomorrow we will take such order as inspiration may give." So with a shout the men followed, headed by Carlstadt, and with him Müzner, walking with drawn caps, and not a lad among them but held up his head and straightened his back as if he were marching to battle. Nay! the aged men who must stay, also straightened their backs and stuck out their legs as if they, too, felt the glow of war. And the boys cheered and ran beside the troop and envied them. As for the women, some wept, but not aloud, and some there were whose faces were pale, while others praised the Lord. Never was Christmas kept with more lusty cheer or greater rejoicing. One would fain have thought from the feasting, laughing and singing of these fellows that the prospect of fighting was the most joyful thing in the world. The heavy country lads became suddenly nimble—those who would have the day before sat mum over the Lord's Prayer, now laughed and joked, and were as merry as so many circus operators. Even Grievance, who, if Misrule won the battle, would assuredly meet the fate of Judas, even Grievance, I say, laughed and cracked his fingers at the jests of the lads of Misrule. They feasted all day. Obedience sat in his

great arm chair, with Carlstadt and Müzner by his side. After the Christmas antics a bowl of punch was brought, and some sang war songs, and the talk fell on battles, and great deeds of the Germans in days gone by, and on the Church—of its slums and shame, of its violence and robbery. Presently the old folks went away—the lads and the maids were left alone by the red glow of the logs on the hearth, and the talk fell to more serious things. “There are no soldiers like the Germans for courage and for holding out,” said the lads. “The English are good, but Germans are best. God grant you victory,” said the maids, but alas!

The next day Luther returned from his retirement, and the leaders of the organization came to him—and this is proof of their sincerity—expecting him of course, to side in with their doings. Luther at once recognized Obedience, but also recognized the dragon’s teeth he had sown by preaching rebellion to the ignorant peasants, and seeing himself in a pickle, he turned traitor and said: “Ye have misunderstood me. Your doings are of the devil.”

Then the men were undone. Obedience, with a voice of thunder and stamping his feet and striking the table, gave vent to his surprise, and then gathering up his dignity, he said solemnly:

“That thou mayst, O Luther, know that I am inspired, I will tell thee what is passing in thy mind.” Luther was wild with regret, and pale like one fainting. But Obedience pressed him hard. “Thou art in thy mind thinking that we are doing according to thy instructions,” to which Luther replied: “The Lord rebuke thee, Satan. The God whom I worship will crush thee,” and with these parting words he dismissed them, even drove them out of Misrule.

Obedience fell dead on the way. Carlstadt and Münzer went forth from Misrule, silent and sad, not knowing whither to go. They were walking slowly on the road to Oppression. A terrible storm burst forth, and the roads were flooded. Weary and wet through, they sought for shelter. At last on the borders of Oppression they found an Inn, the Inn of Reflection. The Landlord received them kindly. They took seats near the door, not daring to go in. At one of the tables sat a solitary man in a knight's dress. His right hand rested on the pommel of his sword, his left grasped the hilt, and before him lay an open book, which he appeared to be reading with great attention. At their entrance, he raised his head, saluted them, and invited them to sit at his table, then presenting them with a glass of wine and alluding to their accent, he said: "You are Germans, I perceive, but from what town?"

"From Misrule," said one.

"If you are going to Oppression, you may join our party and have fellow travelers, for it is thither we go."

Encouraged by this kind reception, they added: "Sir, could you inform us where Common Sense and Justice are at present?"

"I know for certain," replied the knight, "that they are not in Oppression, but will be there soon. Erasmus is there. Study his works, that you may know the worth of Civility and Reason. Study Greek and Hebrew, that you may interpret the law."

"If God spare our lives," observed one of the men, "we will not rest until we know all about it, for it is on account of the law that we were cast out. We would join Common Sense and Justice in their defense of Reason and Humanity. We know that they desire to abolish priesthood and mass, and as we are of the same desire,

we would like to know clearly on what grounds they found their position."

The knight was silent for a moment and then resumed :

"Did I understand that you hail from Misrule?"

"That is it," they said.

"Is Luther still in hiding ? What is he doing ?"

They replied to his questions and there was another pause. The men were astonished, and knew not what to make of the knight.

"My good friends," he said again, "what think they of Common Sense in Misrule?"

"Sir," replied Carlstadt, "a few regard him as noble, but the majority condemn him as an abominable heretic."

"Luther and the priests no doubt," said the stranger.

Müzner had taken the knight's book and found it to be a Bible. He laid it down immediately and said : "I would willingly give one of my fingers if I could interpret that book."

"You will attain your wish if you abide with me."

A few minutes after, Carlstadt heard the Landlord calling him. The poor fellow thought something had gone wrong, but the host whispered to him : "I perceive that you have a great desire to see and hear Common Sense—well, it is he who is seated beside you."

Carlstadt took this for a joke, and said, "Mr. Landlord, you want to fool me." "It is he in truth," affirmed the host, "but let him not know that you are aware of it."

On returning to the room he was very anxious to repeat to his comrade the position, but he could not manage it. At last he found an opportunity and whispered :

"The host assured me that this man was Common Sense."

"Perhaps Nonsense," replied his comrade, "You did not hear distinctly."

"It may be so," returned Carlstadt, "that the Landlord said it is Nonsense, the two names are much alike, and I mistook one for the other."

At that moment the clattering hoofs of a rider were heard, which brought the knight to his feet. A second knight entered the room. After a hearty welcome the newcomer took off his helmet and mantle, which the other received and cared for. Then he placed an unbound book upon the table, which soon attracted his comrade's notice.

"What book is that?" he asked.

"A Commentary on some of the Gospels and Epistles, by Dr. Luther," replied the other. "It is just published.

"It shall aid us in overcoming Christiana," said the first.

With this the Landlord announced that supper was waiting, also a woman most beautiful, wearing the apparel of a princess, appeared from a side room, saluted the astonished outcasts, and exchanged smiles with the knights.

Carlstadt, fearing the expense of a meal in company with the knights, requested the host to be served apart. But he said: "Come along, take your places with the gentlemen, I will charge you moderately."

"Come along," said the princess, "I will settle the score."

During the meal the strangers mentioned the names of Reason and Tolerance, and of Humanity and Civility, and spoke of a happy meeting beyond the borders of Oppression.

The Christians were all ears, paying more attention to the words that were said than to the dishes set before them.

When supper was over, the first knight after the manner of the Country, filled for the men of Misrule, glasses of wine and said : "Christians, one glass more for health and strength," but as he was about to pass the drinks, he set them down again and offered them water saying, "I forgot, Christians do not drink wine."

The Princess then arose and extending her hand to the surprised spectators, said to them. "My good friends, receive the good will of Liberty. Behold Common Sense! Behold Justice! My protectors. I pray you go with us into the land of oppression, and help us to deliver mankind from the bonds of the Church, from the tyranny of Infallible, from the misrule of Luther."

With these words she quitted the room, leaving the christians full of admiration, at her kindness and good nature.

Fortunately for the world, Common Sense was in possession of the keys to the prison house of Despotism. Ever since his conversion, he had sought an opportunity to approach the cell of Liberty, and lead her forth, but until the rebellion of Luther, the attention of Infallible was wholly upon the deserters of the court and their converters, but when Luther issued his proclamation for resistance against Rome, he ceased his hunt after Reason and turned upon Luther. This gave a slight chance for Liberty's deliverance. Common Sense, acquainted with all the allies and cells of Despotism, by the aid of Justice, had in the absence of watch, turned the key and rescued the prize, and were now on the way to the house of Erasmus, where Tolerance and Civility, Reason and Humanity, were in waiting.

Carlstadt and Münzer, by the aid of Common Sense and Justice, made interpretations of the law, naturally not the same as Infallible or Luther (for in a thousand

interpretations of the law of Christiana, no two are alike), but as they understood and as events inspired. With Zwingle, another deserter with whom they met, they went into the districts of Oppression, and began to purge the Church, taking incidents from the law as their guide, such as the purging of the Temple by Jesus. "Cast the thieves out," they said.

The images were upset and the forms changed. Along with many reforms which Luther had urged, they claimed for the people the right of having worship performed in their own language instead of in a language which no one understood. They preached a crusade against all who opposed their way of interpretation of the gospel, and urged physical defense thereof.

Driven from city to city, by the authorities of Infallible, and by Lutherans, they went more and more into the districts of Oppression, and among the poor, and who shall blame them? As they preached from place to place, they soon had a deep drain laid for revolution. It broke in the regions of the Black Forest, a theatre of commotion. The bishops and princess under Infallible and Luther (who was now like Infallible), rose against the demands of the people. A declaration had been published in twelve articles, in which the people claimed the right of choosing their own pastors, the abolition of double taxation, of slavery, and of division with lords of inheritance—the right to hunt, fish and cut wood, etc. Each demand was backed by a passage from the law, and they said, "If we are deceived, let Luther correct us by scripture."

Luther was consulted and this is what he gave assent to:

"The peasants are criminals against whom is invoked all law, human and divine. If they do not submit, they should be hounded down like robbers and assassins."

Himself, he said to turn aside his guilt :

"The Bishops are the cause of this revolt. It is not the peasantry, my dear Lords, that rises against you ; it is God himself who opposes your madness—the peasants are inspired to arise and humble you. Fear God, not the peasants,"

To the peasants he said :

"Infallible and the Emperor combined against me, but the more they blustered the more ground I gained—and why was this ?"

(Answer by the people.) "First, because thou didst find protection by Hütten, the pirate knight.

"Second, because thou didst retire from the public.

"Third, because thou didst turn traitor to the people, and submitted to the Princess, under the rule of Infallible—direct supporters of the Emperor."

"Christians, fight not with swords or arquebuses," he continued, but with suffering and with the cross."

(Voice) "Then why reform? Is not the reign of Infallible worthy of support for the sake of sufferings and the crosses?"

"Christ, our Captain," he went on, "handled not the sword."

(Voice) "He was hung on a tree."

"Hypocrite," cried the people, "he flatters the nobles. He has declared war against Infallible, and yet wishes us to submit to his administrators, our oppressors."

Ere long thousands were collected and organized to liberate themselves from the subjugation of the Church, and conflicts ensued. Luther hearing that the peasants were victorious, and finding himself an enemy of their victory and their demands, ordered his followers to join the ranks of Infallible and to crush them. "They have committed three horrible sins against God and man, and

thus deserve the death of body and soul—they revolt against their magistrates, they rob convents, and they veil their crimes with the Gospel, for this reason,” he said, “Dear Lords, help to crush these offenders. Let everyone strike, pierce and kill who is able. If ye die in this, ye cannot meet a happier death, for ye die in the service of God, and to save thy neighbor from hell.”

Thus the combined forces of Church and State, of Infallible and Luther, were thrown upon the peasants, and their sword, in the name of God, crushed them. One hundred thousand perished. So ended the first effort to dethrone the Church and reinstate Civility. Luther throughout this war, hounded on the princes in their work of blood. It cannot be denied that to some extent he was the cause of this terrible war.

Erasmus had predicted the outcome, and it had come. The monks blamed Erasmus and the new learning. Erasmus blamed the wildness of Luther; Luther blamed Carlstadt and Münzer. Who was to blame? Reason will not lay the blame on Erasmus or Luther, or on Carlstadt or Münzer, or on the peasantry, but if there is an all-knowing being pretending to lead the hearts of men and superintending the Church, and powerful without limit, if there is a God who inspires men, his place it was to avert the conflagration, by timely and peaceful inspiration. It was the misguiding of Gods. If it was not this, then it was ignorance and ambition in behalf of common nature on a large scale—an effort or a race for superiority and ease. But the end is not yet. The old Order being again restored, the old hatred of Infallible and Luther also again appeared. Not only the quarrels of Luther, but a quarrel with the Emperor, soon brought a split in the armies combined in suppression of the peasantry. The next thing was the gathering of an

army under George Frundsberg, an army composed almost entirely of Lutherans, under a Lutheran general, a host of divans, inspired by Hope of Plunder, and inflamed by the zeal of Frundsberg, who declared :

“ When I make my way to Rome, I will hang Infallible.”

They crossed the Alps by a wild pass, and marched upon Rome, twenty thousand strong. At their arrival a conflict ensued in which the Lutherans were victorious, and after six thousand of the Romans lay dead, they entered the city. Infallible withdrew into the Castle of St. Angelo with thirteen cardinals and other principal persons. The poor Roman people seeing their manifest destruction, sought to make peace with their enemies to avoid the sack. But Infallible would by no means allow it. The Lutherans poured in and left neither house, church, man or woman unsacked. The Church of St. Peter, both on one side and on the other, was full of horses. Soldiers dragged along the streets nuns from the monasteries and virgins from their fathers' houses, and from the time the Lutherans entered Rome until they departed, not a mass was said, nor was heard a bell ring, nor a clock strike. Not a priest or friar dared walk in the street, else the soldiers would cry : A pope ! A pope ! Kill ! Kill ! Rome, sacked by the Lutherans was more barbarously pillaged than it had been one thousand years before, by the Vandals. Infallible, a prisoner, Christiana ransomed, and Lutheranism crowned, and henceforth Misrule the headquarters of Christiana and the site of law.

☉ For two or three centuries more, the world must bear the Church-law and remain in serfdom. Whatever Luther did, would have mattered little to the world if it had dropped there, but it did not. His follower, Calvin,

was already the new ecclesiastical Infallible. He and his consistory held it their duty to force men to lead lives after their prescription, go to the Church, give up vice, dancing, swearing, etc. Men were excommunicated for insulting Calvin, and sent to prison for mocking his sermons. To dare to impugn his doctrines, was banishment. Hired spies watched people's conduct, and every unseemly word dropped came to his ears. Children were liable to public punishment for disobeying their parents, and men and women were drowned for sensual society. Witchcraft and heresay were punished with death. One Servetus, was burned for honest difference of opinion from the Revengelist on a single point of divinity. Calvin being a Frenchman, removed the seat of the new Church from Germany into France, from Misrule into Zealotry. France also being the stronghold of Infallible there was a fair prospect for more fighting, and it came—in unheard tyranny and horror. Calvinism spread, for the king was in favor of the new Church, because of a quarrel with Infallible. He left nothing undone to promote the growth of his pet, but he died and the throne fell heir to a staunch supporter of Infallible, who immediately made it his thing to favor the Gods by destroying the followers of Calvin. He slashed, burned and massacred, in a way that cannot be recorded. The armies swayed from Zealotry to Despotism and back again, leaving their tracks covered with the dead, and rivers of blood flowing through the land. In England, in Germany, in Spain, in France, reigned terror because of the Church, but in France most. A million men lost their lives. Nine cities, four hundred villages, two thousand churches, two thousand monasteries and ten thousand houses were burned and destroyed, besides many thousands of men, women and children, that were cruelly butchered, all on

account of religion. Catholics persecuted Lutherans, Lutherans Catholics as well, and worse—they persecuted Calvinists. So Calvin put Servetus to death, and tortured unbelievers. So, the Church of England prosecuted heresay. So the Catholic government of Queen Mary shed the blood of Calvinists again. So, the English Protestant Church persecuted the Puritans. So, finally, the Puritans fleeing from persecution to New England, put people to death for no other thing, but that they honestly preached doctrines differing from their own.

Looking at these facts, another fact certainly is established. The fact that the law of the Church, the thing called Christianity, is not a thing desirable, or able to establish peace and good-will among man, but war and despotism, misrule and zealotry.



PROGRESS.

Part II.

CHAPTER XVI.

CHRISTIANA had banished Reason and Humanity, rejected Civility and Tolerance, lost Common Sense and Justice, and was berobbed of Liberty, and must reap her harvest. During all the time of horror, the rejected authors of peace and goodness, as well as of progress, were secretly advancing into Science.

The revival of learning in Florence, shifted not only Religion, but also art. The famous voyagers, Marco Polo of the East, and Columbus of the West, sojourned in Florence. These men were quaint disciples of Reason, in points of Science, though not in religion. Columbus particularly, was so firm an adherent to Reason's advice, as to believe the world to be round, and that by sailing West, he could reach the East Indies. He accordingly made arrangements, amidst the ridicule of kings, as well as of peasants, to investigate, and soon set forth to brave the unknown, but to discover a new world.

While all the forces of the Church were bent on destroying Reason, his very advice and workings, presented to the world, America. After his escape from the fangs of Infallible in Despotism, he was not idle. While Humanity and Civility were safe in the house of Erasmus, Reason secretly made many expeditions. With Nicholas Copernicus, he spent many a pleasant hour, exploring the heavens and fixing the course of the planets, their distances, dimensions, and various peculiarities. With historians and voyagers he employed

himself, and inspired them to give to the world their knowledge and adventures, that knowledge might increase.

But when the good desirable Erasmus slept, the rejected workers of good were forced to wander and sigh away their grief. In their wanderings they met with Bruno, also an outcast of the Church, and wandering. With him they went to London, and afterwards again to Germany and other countries, but they found no resting place, or any that would entertain them. All was Church, and all was persecution and death. Bruno spoke and wrote much in defence of Reason and Humanity and the others, but to no effect, only that in his efforts to give his comrades comfort and entertainment, he fell into the hands of the Inquisition and was burned. His strength vanished, but his work will never. Noble Bruno!

The wanderers fled into England, where they were taken up by a band of pilgrims, pilgrims because of their wanderings.

When the religion of England had been changed from Catholic to Protestant, a large number of the people were dissatisfied, for though the ceremonies and forms were changed, the persecutions went on in the same old way, and they demanded a more thorough purification. For this they were called Puritans. They still believed in a State Church, that is, the nation was the Church, and that Christiana as the head of both, should also appoint officers of both. They however loved Liberty, and desired that she be allowed to go undisguised among the people. The Government not only refused, but punished the Puritans for being dissatisfied with the prescribed forms. This led some of them to question, who, and what Christiana was, and where her authority rested.

Reason led them to believe that any body of men, might declare themselves a church, choose their own officers and be independent of all external authority. Consequently they formed a church of their own and declared themselves independent, therefore they were called Independents. But soon, because they followed the advice of Reason and took amongst themselves Liberty, they were cruelly persecuted, and fled for Liberty's sake, from place to place, but everywhere the authorities of Christiana tortured mankind, and neither Liberty nor the pilgrims were safe.

In London, the knights, Common Sense and Justice, met with Captain John Smith, also a knight, and moreover a heretic and friend of Liberty; and while in his company, Intelligence came from America, in search of a mate to share his (America's) affections—that he might have pleasure, domestic life and increase. Common Sense and Justice thought of Liberty, but seeing the solicitors sent forth by England to advocate her beauty and style, and hearing that Christiana had already sailed, accompanied by Infallible and inhabitants of Misrule to apply herself, they were somewhat discouraged and went to Reason for advice.

“Go forth,” he said, “there is none so pure and none so gentle, none so beautiful as Liberty.”

“Solicit for Liberty, mention Tolerance and Civility. You are men of principle and honor, strength and courage, and, moreover, of noble and winning form. America is free from partiality and hypocrisy, and you have a fair show to win the race. Captain Smith will support you. He is a knight of Experience and not a stranger to Skill. With him you will have an able companion, and I have hope and faith in success.”

“So have I,” said Common Sense, “and if England,

Christiana, or any other queen appears in her solicitations in disguise or impositions, the sword of Justice may be well adapted to establish with America our nobility, also to rout the imposters."

"Right, my brother," said Reason. "Put forth all your strength, for you will meet with representatives from all nations. It will be a battle of victory for the fittest, and unless you establish your fitness, your demands cannot be granted. In the Queen of England you will meet with opposition in wealth and power. In Christiana, with conspiracy, dissimulations, sooth-sayings Custom, and Fear of Gods. You will have to rely wholly upon the beauty of Liberty, and on your own nobility and strength. Take with you the Golden Rule of Civility and present it to America. Make Industry and Self-Reliance the rule of fortune, and Tolerance the governor of Religion and law. If America is of an amiable character, you will win a home and protector for Liberty—for Civility a throne, for yourselves fame and glory, and for the pilgrims a field of action to progress in Science. Therefore I advise you to go to America."

And so they did. In company with a number of English adventurers they embarked and soon landed in Jamestown. The Englishmen, not adapted to the wilds of America, shrank with terror, and many perished; but knights, like the knights of Liberty, accustomed to overcome opposition and hardships, soon converted the features of America from their rugged bareness and wild looks into prosperous and smiling settlements.

English and Christian authorities, everywhere along the shores, made impositions upon the settlers, and characters were presented, and guns and powder employed to enforce them. But in spite of their noise and oppression, Common Sense and Justice held their own. The im-

pression of the settlers, as they increased, became more and more visible, and accordingly the habit of Self-Reliance, both individually and in the colony, and the name of Liberty became a popular theme. After twelve years' ratification, Governor Yeardley was led to believe that the settlers should have "a hand in the government of their affairs," and called together an assembly, consisting of himself as the governor, and a counsel of deputies chosen from the various plantations. In this assembly Common Sense and Justice for once were victorious. The affections introduced by the solicitors of English blood and Christian sooth-saying, were wholly discarded by America, and affections won for Liberty. Immediately arrangements for her receptions were made.

The good Pilgrims waited anxiously for Intelligence. Reason had been their true friend in times of need and danger, providing them with food and interpretations of the law, and with means to escape from their enemies. At last, it was on the last day of harvest, the day when the last load is driven home adorned according to the country custom, with flags and ribbons, and perched on top a bundle-baby. They were in the middle of the feast, and passing the Black Jack its rounds, when Clattering Hoofs announced the approach of a rider. Reason went out, and all the rest followed, and the handsome Intelligence, with his face so full of joy that they all knew he had good news to tell, rode into the midst of them.

"Good news for Liberty," he cried unto Reason. "Rare news, Sexton." Here he threw himself from his horse and tossed the reins to a "hand."

"I come from London and am carrying news to Liberty. Up men, shout for Liberty, toss your caps and drink her health, and confusion to her enemies!"

The good harvesters needed no second invitation. With one consent their voices rang in the atmosphere. They threw their caps and shouted, while Sexton, who had in his grasp Black Jack, passed the drinks, both drinking and shouting being much to his taste. After the round, Intelligence began the story.

"I come from London," he said. "Whither the news has been brought by Captain Smith, ex-Governor of Jamestown, of the ship Welcome, from America, laden with tobacco and other goods."

"With tobacco?" Exclaimed Sexton, shaking his head.

"He reports, that the day before they weighed anchor, there had been an assembly called by the new governor, and under the very nose of English authorities and Christiana, America adopted the Golden Rule of Civility, revered Tolerance, and proposed for Liberty."

"That is good news," said Reason. "The Golden Rule will prepare America for the reception and entertainment of Liberty, and the proposition has cut the right hand off Christiana and the left hand off England."

"But the Church should be recognized, the Church must lead and glorify America," said Sexton.

"Go on, Intelligence," demanded Reason. "Is there more? A proposition is no guarantee for a home and happiness. There must be resources."

"That there are," replied Intelligence. "One hundred and forty miles on both sides of the James are bedecked with plantations and villages, most beautiful to behold and immensely productive. Moreover, Captain Smith has examined the coast from Penobscot, as he says, to Cape Cod, and calls the region New England. He gives glowing accounts of the fertility of the soil, the goodness of the climate, and gold and silver has been discovered."

"That is brave news indeed," said Reason.

"It is brave news, brave news," responded Sexton, "but I would have rather heard that America had adopted the law of Christiana—in Christ is the only rock and peace to be found, but the discovery of gold and silver, I grant is brave news."

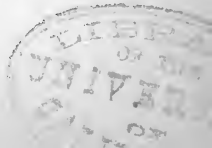
"They are everywhere preparing to receive favors of America to meet with Liberty and enjoy their blessings."

"Why?" said Reason, "I doubt that there could be found a single village in all the world but what will rejoice at this news. By this act of America I doubt not, that Despotism, Misrule, Zealotry, the strongholds of Christiana, together with England, has received a shock from which they will never recover. Undoubtedly they will arise against us and will cause trouble and bloodshed, but with America on our side, what can they do? Will he, after once beholding Liberty turn away from her, or will Christiana by disguise and soothsaying again usurp the smiles of Liberty or will England make him a slave by power? Nay! There may be trouble, but Liberty must live and shall. The sooner we enter this new field, the better for success, for Liberty's beauty must charm America, and her affections must win him. Let us not forget however, that though Christiana and England may be overcome, Ignorance still lives. Therefore we have an enemy, who, until he himself be overthrown, will not cease to conspire against us."

"Yet, sir," said Sexton with submission, "one fears Ignorance less than the powers of Despotism, Misrule and Zealotry. Ignorance is but a natural evil."

"The root of evil," answered Reason. "Therefore, fear him the more."

Then the harvesters talked, the wanderers rejoiced and Sexton praised the Lord for this signal of Mercy,



and for a time, even Sexton forgot his fearful things, and embraced in his mind the resources of America. Yet afterwards, when he had come too, he remembered the many warnings of evil, which should have shaken his confidence. Although under the new interpretations of Reason, they were taught not to heed such warnings—yet it is hard to forget such fearful things so quickly, but certain it is, that all autumn he saw shooting stars, and at that very moment a comet hovered in the sky. There was a sun eclipse, and the moon was of a bloody hue in September, the screech owl screeched at the window, the raven croaked; the pie chattered, and the dog howled. He saw a hare and snake cross the road, heard the death watch, broke a looking glass and missed Black Jack's neck, had fearful dreams, and heard strange sounds at night. All this was surely not for nothing, and he hesitated to embark. Reason, however, overcame this obstacle and presently they were sailing for America.

AMERICA.

CHAPTER XVII.

AT the palace of America was a great feast, and all was happiness. The ship Good Intent had arrived, and Liberty was to be made Mistress of the Palace. The authorities of England, though opposed, but because of the sacred event, and dignity of America, were graciously beneficent on that day, and the ceremonies were conducted with no disturbance. America, accompanied by Common Sense and Justice, received the new comers with gladness. The strong nature of America gave every evidence of his joy at the safe arrival of his betrothed. Her rare beauty and gentleness immediately impressed him deeply, and he revered her as well as loved her. A shout arose when they left the seashore for the Palace.

"Ah! All is well," said Sexton. "And we are free. Now Liberty may hold up her head before all the world, undisguised and undismayed."

It was a pleasant walk. The people seemed so happy, save those who had lost loved ones by cruel invaders. Reason and Humanity were greeted by many with smiles and well wishes. The romantic story of their happy escape from Despotism was known to all the world, and many recognized in Civility the courageous woman of their deliverance. So the announcement of their approach passed from mouth to mouth, and many gathered at the corners to bid them welcome. Liberty bowed with simple dignity, but Civility smiled, and when old time

acquaintances grasped her hand and bade her peace and joy, her heart was glad and she felt at home again.

America was a splendid specimen of nation formers, belonging to the tribe of Moses, Jeroboam, and Augustus, tall in stature, fair complected, and a fascinating smile on his face. He would have attracted attention in any world, or in any community of worlds. Their progress was a continual ovation, the women and maids occasionally throwing flowers in the path and little green boughs.

Christiana coming from the market place disguised in maidenhood, caught sight of them. Her face flushed and she ran swiftly until she stood by Liberty's side.

"Aha! An escaped convict from Despotism, so white and beautiful? I suspected a mystery! Art, art though a princess?" she asked shyly.

"I am naught but what thou seest," she replied, turning away.

But Christiana walked along with the crowd (copying Liberty's apparel for disguise). Then for excuse's sake she begged a basket of flowers from a neighbor and spilled them in the path, regretting afterwards for not selling them for "the cause." At length the Palace was reached. It was a plain but delightful spot. The streets were wider and the houses further apart than the wanderers had ever beheld. At the door stood Uncle Tom and 'Liza, and from behind an ambush of willows, glanced the face of the red man. As they entered the people shouted: "Long live America." And Uncle Tom said: "Peace be with us all." "And the blessings of Liberty come upon us," responded 'Liza. Then the feast began, and afterwards the music and the singers; the dancers and the artists, and so amusements followed close upon each other until the stars grew dim.

The association of America and Liberty was blessed

with additions—lovely in face and gentle in disposition. It was a pleasant sight to see the six bright maidens and the seven sturdy lads, with their handsome American features and liberal manners. Civility lived her youth over again amongst them, and Tolerance continually taught them nobleness. But like it was foretold by Reason, trouble came. Happiness was many times wounded, and all of them must bear the afflictions of Sorrow's prison house. Hunger, cold, nakedness, insult, abuse and robbery.

Ignorance and his aliens caused many tears to be shed and sometimes blood. England's jealousy marred America's progress, wounded Liberty, ignored Reason and Humanity, abused Justice and disfigured Common Sense Tolerance and Civility, and endeavoured to enslave America's household. Christiana also inflicted many wounds on Tolerance, and abused Civility, made Humanity weep and Reason angry, but in spite of all, the sons and daughters of liberty, developed in stature, wisdom and prosperity. Self reliance and Industry were their living, Common Sense and Justice their protection, Reason their guide, and Tolerance their religion. The Golden Rule of Civility was their law, and America their home. For a while Liberty felt secure, she felt that she had become allied to the most fair natured and wealthiest prince of the world. Again the surroundings, under the instructions of Reason and law of Civility, assumed the aspect of the reign of Agustus.

From all nations the lovers of Liberty sought the shores of America, that they might live to their heart's desire under their own fig tree. Merchants came from aboard to exchange their spices, silks and jewelry for America's products. Skilful workers in all kinds of wood, iron, stone, glass and painting, furnished luxuries

and comforts. So the fairs and markets were bright and beautiful. The voice of joy was heard, and happy bridal processions, feasting and dancing, made glad the people. America became a scholar of Reason, where, besides being taught the necessity of Civility and Tolerance, he was instructed in the customs of all the world, and made acquainted with improvements, revolutions and evolutions. He was led into the secrets of invention, art and roots of progress. He was initiated in all the forms of learning that had been gradually introduced by his intercourse with friendly ancients. Humanity was happy, she was a most hospitable hostess and her house was frequented by the learned and wise, and also those who secretly believed in Reason—these were doubly welcomed and encouraged to stand firm, and not be afraid to confess their honest convictions. Society was a beloved guest, and each visit was more prized than the one before. So much was she impressed by Humanity that she discarded the mysteries and gameplaying of Christiana, and adopted the simpler and more beneficent ways and advices of Reason and Humanity. Civility and Tolerance held the peace of the Palace, and America ascended each day towards the heights of Science, and Liberty was as devout as he, never failing to meet or accompany him, and they grew in tender love as one heart. Many times they cheered poor refugees, who were cast out and banished, or had escaped from torture, by giving them shelter and protection. Infallible was so wicked and England so cruel, and the Church so hateful, that it often made Liberty sad. “Oh! If these princes of Ignorance and Despotism would only accept the instructions of Reason, the world might at once be made cheerful, but they are so in the net of evil, and swayed by superstition, fear of

Gods, vile ambitions, back and forth like a reed by the wind."

The shaking increased and broke the reed, and now came trouble. England's ambition was after America's wealth, and began to treat the Americans as slaves. Her intentions were to make and keep them dependent. She framed laws without the consent of America, and enforced them by armed warriors. Exorbitant taxes were levied, officers refused to go out of office when voted down by the people, fixed their own salaries, restricted the right of voting to freeholders and aristocrats, and imposed upon church people fines and punishments for absence from worship in the English church. Two parties gradually sprang up, the aristocratic and the Liberty-loving. In the enforcement of the laws, Justice was discarded and Common Sense abused. Tolerance long held the Americans from rebellion, but the imposition became more and more oppressive. Liberty had to take refuge in secret chambers, and the Palace was guarded by British soldiers. An attempt was made to tax the Americans in order to defray the expense of a recent war. This undid Tolerance, and Reason declared it tyranny. Soon new duties were laid upon the people. The day appointed for a certain law to go into effect was observed as a day of mourning. Bells were tolled, flags raised half-mast, and business suspended. At last a board of trade was established overruling all American affairs. Anticipating opposition, troops were sent forth to enforce the laws and the people were requested to provide the soldiers with quarters and supplies. This evident attempt to enslave the Americans aroused burning indignation. Thomas Payne in company with Common Sense and Justice, by their stirring and Reasonable speeches ripened the Americans to demand their rights. Then came the Boston

massacre and Justice declared war. England learning of the preparation at Concord, ordered troops to destroy them, but the Americans were on the alert and the soldiers were met by a company of "Minute Men." Riding up to them the English leader shouted "Disperse, you rebels, lay down your arms!"

But they said: "We will save Liberty or die."

A skirmish ensued, and seven Americans fell—the first martyrs of the Revolution were killed.

The news that American blood had been spilled flew like wild fire. The whole region flew to arms. Every boy old enough to carry a rifle hastened to avenge the death of his countrymen. From behind trees, buildings, and rocks, in front, flank and rear, so galling a fire was poured upon the murderers, that but for reinforcements, none of the British would have escaped alive.

Soon twenty thousand men were at work building intrenchments to shut up the British in Boston.

Congresses were formed, committees of safety appointed for emergencies, and a Declaration of Independence proclaimed.

Then followed a period of war and distress. With the battle of Bunker Hill it began, and with the siege of Yorktown it ended—the Americans victorious.

The surrender of the Brittons was a most imposing scene. The American armies were drawn in two lines, extending over a mile. The captive Brittons, with shouldered arms, slow step, and trailing colors, marched between them. A great crowd had gathered to see the defeated Cornwallis, but the haughty General feigned sickness and sent his sword by another. Joy prevailed in every American heart. All the hardships of the past were forgotten in the thought that America was free. The news reached the Palace at two o'clock in the morn-

ing. The people were awakened by the watchman's cry: "Past two o'clock, Cornwallis is taken." Lights immediately flashed at every window, and soon the in and out were alert, eager to learn the glad tidings. Some were speechless with delight—many wept and the old door-keeper died with joy. Peace was declared, and soon the army disbanded, Washington bade his officers an affectionate farewell, and retired amidst the thanks of a grateful people.

SCIENCE.

CHAPTER XVIII.

THE Revolutionary War was a war of Reason for Liberty. With it fell the last great barrier, "Monarchy," from the field of Science. All was now open for free entrance to bring forth the new and improve the old. Nor was this privilege left to pass, but with vigor Reason set himself about to build the new government and establish peace and commerce. The situation of the Union at this time was perilous. Agriculture, trade and manufacturing had been neglected, villages had been burned, ships destroyed, and commerce wholly usurped. Many agreements and contracts were made regarding a government, but the opinions were so divided that bitter jealousy sprang up between the parties. Perhaps the worst effect of the conquest of the Americans was, to inspire them individually as they were nationally inspired—each endeavoring to secure a preëminence over the other. Under these circumstances, Reason felt the need of a stronger and new form of government, and consequently while Congress was in session, a new constitution was inspired, adopted, put in operation, and proved to be adapted to the wants of America. It assumed that neither head nor foot could govern, but that it required the impulse of the whole. The law of the universe became the order of government, the organ, governs the organ, be it a man, nation or universe. All supernatural speculation and inspiration was left out, and Reason alone was author. By the adoption of this godless form of government, his authority became

established before all the world. He now not only had individual protectors, but an individual of ten thousand ordinary individuals who were anxious to enter into Science. All markets were now open. This made his heart glad and Humanity was full of joy. America again beheld his household in peace, though many wounds were yet to heal. The former employments were again taken up, the villages built, agriculture and commerce quickened, and the markets re-established. The haughty and cruel English oppressors were banished, and Civility and Liberty with their gentle dispositions were again in office, and smiled upon the people. Hope and satisfaction lighted up their countenances and the wounds of the war were soon forgotten.

The market place was crowded, for there one could hear all the news and gossip. The long vacated stalls were again arrayed in their proper array. Reason and Humanity were there in disguise, Reason with a bundle of papers and Humanity with a basket of fruit. The other venders stared at them sometime in silence. They were strangers and excited curiosity by their dignified bearing, but soon they began to ply them with all sorts of questions. Reason said little, but Humanity spoke freely. Near them at a pillar stood a man with marked religious features. He was poorly clad, with here and there little attempts of neatness—patches on the knees and his hair combed straight up and down. Every now and then he would call in a loud voice, "Ho! Ho! All ye that are thirsty come unto me and take both milk and wine without money and without price!" Being that the day was hot, many came to accept of the beneficent invitation, but when they came he offered in a low voice, "Tracts! Tracts! A penny a piece!" He

had been looking at Humanity with undisguised admiration and listening to her every word. At length he said: "Will it please to tell us thy name?"

Humanity was surprised. "Nay! It cannot profit thee to know. We are but wayfarers." Just then a richly dressed lady came up, and with her a slave. Humanity started. The man at the pillar saw it and asked: "Dost thou know her?" Humanity answered not but gazed after them. Meanwhile, Reason had sold all his papers, the people were glad to learn the news. He took some of Humanity's fruit. "I did not think, I don't understand the money or what to ask." Reason smiled and whispered, "we do not need the money, sell them cheap to the poor, two for a penny."

"Nay, that is not enough," said the man at the pillar hearing the last words, "I will give thee more. I am an Evangelist in the service of Christiana."

"Hast thou not sufficient salary?" asked Reason.

"I have none but what the good God gives me."

"Poor man, give him all," said Humanity, but Reason touched her arm and gave him some for an offering to Christiana."

"Thou art very kind, the Lord bless you. In this reign of Civility, with that godless counselor Reason in office—we get not the good things that we did in the blessed reign of Christiana."

"Art thou a Lutheran or Calvinist?" asked Reason sadly.

"I do not call myself so, but I worship the true God who helps those that love him. Yea, destroys those who would dispoil his cause on earth."

Humanity's brow clouded.

"Nay, look not so sad, good people, turn to the Lord and be saved." Then he offered a testament, but Reason

put his hand away without a word. At that moment the lady with the slave returned. She stopped to look at the Evangelist's ware and smiled upon him. The slave looked about and recognized Reason and Humanity. She gave a cry of joy, but Reason gave her a warning look. "Aha!" said the lady, "what mystery is this, and who are the strangers?"

"Wilt buy some fruit, young maiden?" said Reason, giving her another warning look. "They are fine apples, fresh off the tree this morning, see how beautiful they are. They would do honor to your Queen's table."

"That they would," said the lady smiling, "How do you sell them?"

"Two pennies a piece."

"Take them all, slave!"

Humanity emptied them into her basket and was handed a coin, which she gave to Reason.

"Aha!" said the tract man, "the fruit has suddenly raised in value."

Reason returned the coin, the lady frowned.

"My queen," said the slave, "let us go," and with a sign to Humanity she passed on.

The man at the pillar had closed his audience and was counting his money.

"One, two, three, only ten pennies and a farthing. Christiana will be unpleasant for not bringing more again. Ah! but this fine fruit. I will try it. I cannot make the people buy. The Lord must do the work. Oh! why is she so stern?" So thinking he went homewards to fishertown for Christiana lived amidst the fishers and sailors. Christiana awaited him, and when she saw the fullness of his sack, she cried, "Thou slothful and sluggish servant. Why dost thou return with these unsold?"

"Nay, my queen, have mercy. See what a stranger hath sent thee."

She counted the money. "One, two, three, only ten pennies and a farthing. Glutton, thou hast bought the fruit for thine own dainty appetite. Thou stolest the money and to cover thy theft, thou dost tell me the light story of a stranger's gift."

"No, no, my queen, it is true. I swear so by the holy saints."

"That is a light oath to one that is more than a saint."

"Yet it is true. She was a young woman, but oh, so beautiful, and had the dignity of a queen."

"Selling fruit with queenly dignity, eh? Come, come, weigh thy words."

"They were strangers, so I spoke kindly to them, was that not meek?"

"But the fruit, the fruit," she said impatiently.

"I heard the man say to sell it cheap to the poor, two for a penny. So I offered to take it all, for I could sell it again, but when I said I was an Evangelist, the woman was about to give them all to me, but her companion touched her arm, and he sent these to you for an offering. Soon an elegant lady with a slave came along and bought what was left. The slave and the man exchanged glances and he gave back the slave the coin."

"Aha! spies. I'll to the court and have them arrested!"

The Evangelist became sad.

"Ah! Me, see the fruit. Is it not of our own tree?"

Quickly she went and brought forth a sample.

"'Tis the same. Impious thieves, stole it from Christiana and are selling it. I'll away to the court."

The Evangelist wrung his hands. "Forgive those that trespass against you," he said. "Should it not be true, thou shouldst have innocent blood on thy hand. Wait till they come again and I will watch."

"Aye, aye, learn what thou canst. Society, come quick, bake this fruit that we may eat."

Society soon had the meal ready and called her mistress and master. Trinity (for that was the Evangelist's name) smacked his lips and Christiana said: "Thou needst not frighten the people, the fruit is good, perchance they may send more."

That night, Reason and Humanity were disturbed by a slight knocking at their door. On opening they found Society with tearful eyes, sobbing, and begging to be let in.

"Come in, my darling," said Reason, "what is it that makes you so sad?"

"Oh the queen, the queen is so cruel. Because of our meeting to-day in the market, she suspicions a mystery, and when Trinity came home he said that the slave had exchanged glances. I was the slave, you know, and Christiana wanted me to betray you, but I would not, but she abused me so, and I did. Oh the pain! Oh what shall I do? I must not stay for she will miss me and hurt me more. Perhaps burn me as she has done to others."

"Stay with us," said Humanity.

"No! No! The Gods will see me, and oh the hell, the fire!"

"Poor child!"

"Christiana makes Trintiy believe you stole the fruit from her, and he is going to watch you, and I have betrayed you. Oh what shall I do?"

"Peace, my child, we are safe and Christiana can trouble us no more. Go back if you cannot stay. Say nothing to anyone. I am certain Christiana will not trouble us."

Society burst afresh into tears and departed.

"The poor, poor child is so abused, so unhappy, yet dares not to leave her sorrow for fear of Gods and the fire. How long, how long, must we yet see the victims of Christiana and Gods?"

Next day Reason and Humanity were again in the market. Trinity was there with his tracts, and close by him stood Society with a basket of flowers. Trinity sold few tracts for his eye continually rested on Reason. He was jealous. Reason had with him papers, books and prescriptions for all kinds of improvements. Humanity had her fruit and some other little things, soap and salve, which she offered for sale.

"Fruit for life, soap for purity, salve for salvation, two for a penny, of each." She had no trouble in selling her ware.

"I hear your fruit is cheap," said a woman wearing a fine garment.

"To the poor, two for a penny; to the rich a penny a piece."

"Oh! Thou hast two prices."

"The poor need all pity and advantage, let it abide for them."

"Oh! Thou art a wise teacher," she said scornfully and passed on.

Humanity looked after her and thought: "Do not all pity and help the poor?"

An old lame man with his frame resting on a staff, stopped before her, but said nothing.

"Wilt have some fruit, my father?" she said, putting some in his basket.

"Thanks, good lady, and praise be to Humanity who hath put it in thy heart to be good to the poor."

"Dost love her?" she asked smilingly. "Come again tomorrow and have more."

"I have found a friend, glad am I." So saying he went his way.

Reason offered his books:

"Primers, Spellers, Arithmetics, Geographies and Histories. Prescriptions for improvements in agriculture and household, art and commerce, mining and military." Thus he benefited the people with inventions and learning.

Next day he announced: "Plans for a steam engine." Trinity frowned. "He is mad," cried some. "Now what do you think of that brawler?" said a woman that sold garlic, to Trinity.

"I have no time to listen to every one that comes along. Have a tract and turn to the Lord." She bought one, laughed and dropped it on the road.

Humanity had on a new dress and none would go near her for the cut was of a new style, and she hardly sold anything all day.

Society had come over for the first time since she was in the market. She said she wished she could sell fruit and help the poor. "These flowers none will buy and Christiana forever scolds me for not bringing more gain."

"What flowers hast thou? Let see? Nay, none will buy thorns and unpleasant smelling shrubbery which Christiana likes. Come to our house tonight and I will give thee fruit to sell."

"Nay! Nay! Christiana would only say: The good works of man are but dirt and filth, she would only punish me."

"Then come, I will give thee fine and sweet flowers."

The poor girl was so afraid of her cruel mistress, that she dared not accept the kind offer of Humanity, but after awhile she said she would come.

A worker in all kinds of brass and iron had taken the plan for the engine. Common Sense came with Humanity next morning. Reason had to aid the man with his engine, but soon it was completed and proved to be a "Saviour." After the engine came the steamboat, the telegraph, the locomotive, the cast-iron plow, the harvester, and the steam printing press, additions to natural history, geology, astronomy, chemistry, and all other useful knowledge.

With Trinity or Christiana came nothing but "Tracts! Tracts!" Having found his location beside Reason an unprofitable one, he removed to Chinatown and began to handle the inventions of Reason, praising Christiana as being the author or inventor, and slandering Reason continually as an imitator and vile character, and Humanity as a worthless and depraved creature.

What fraud?



REBELLION.

CHAPTER XIX.

ONE day when the market was particularly quiet, there came shouting and a noise as if a great affair was coming off at a short distance. Turning to a bystander Reason asked what the gathering meant.

"Slave market day, this, are you not aware of it? See there goes a drove, don't you hear the cracking of whips and the blood-hounds bark?"

Reason was made speechless and Humanity wept. They closed their stands, and all went to the slave sale. Christiana was there bidding. Reason bought her choice and gave the slave free. He bought until his means were exhausted. Christiana's eyes flashed, and she undoubtedly would have had him beheaded, if she had power, but her time was past, but yet she dealt in slavery.

Reason rebuked her, but she said: "Had not our holy ancestors slaves, Abraham, Isaac and Jacob, usurper of the law that thou art."

Reason soon after came to America and thus he spoke:

"Why is it that I hear and see this slavery? Is not Liberty a Princess for all? How then do I see our colored brethren sold and treated like cattle, and abused as if Americans were barbarians?"

"Ah! My friend Reason, long have I grieved over this very thing, but Americans are a stiff-necked people, and the slaves are profitable, and how can I take them away? It is not barbarism, but the profits, the profits, that lead the people astray in all these evil things."

"Whither is Justice gone and his sword? If it is not in words that this disgrace be stopped, perhaps the sword is ordained to help in Civilization and to further the rights of man. This slavery is overdone. It makes Humanity weep, and Society ashamed, and makes Liberty hide her face. Who is this general that is so slow to help the poor and abused to their rights?"

"Tis a sore thing to meddle with, the house is of diverse opinion. The instatement of a new overseer is at hand and I look forward with distress. The children of the North have given their slaves to Liberty, but the South hold the slaves for Profit's sake. Count Profit is a desperate fellow, he looks innocent, but knows how to hold his head above water. He will give Justice a hard tussle, yet Justice shall win in the end, but he will be wounded.

The election came, and the North won, that is intelligently, but the real winning lastly and ever lays in physical strength and that remained at large. The house desired peace, but individually there was strife which steadily drifted to a general division and breaking up of the home.

And it came.

Justice in the North and the Count in the South. Many said no coercion, but Reason, Humanity, Tolerance and Civility, Liberty and America said, "freedom for all," and so said Lincoln the new overseer.

America seemed paralyzed with fear. All waited for the orders of the leader. He said:

"Justice, put on thy armor! America for Liberty."

At Fort Sumpter the trouble began, and on the eighty-fourth anniversary of the battle at Concord, on the streets of Baltimore, the first blood was shed, and again the American war spirit, this time with the speed of electricity swept over the land.

Four million men flew to arms, and with the valor of Americans, the most terrible battles ensued. After four years' engagement, and with one million dead, arms were laid down, the union re-established and the slaves free.

Thus the mightiest host ever called to the field by a republic went back quietly to the tranquil pursuits of Civility.

Christiana had grown older and Society had grown to a beautiful maiden.

All this time the market had been empty. The women wept, men fought, Reason laid up a treasure.

During the war all had become poor, and as all the poor sympathize with the poor, Christiana was glad to find a friend in Reason. Then she refused not the gifts of Reason given to Society in her visits to his house. But no sooner was Civility re-established when the old hatred also again appeared. Christiana understood from the law, that a terrible fate overhung the world unless mankind would return and accept her as the queen and holy one. Worship was still occasionally held, not as a thing of use, but as a relic, useful worship was all in learning. The saints were ignored, and some of the most beneficent laws in favor of Christiana's physical as well as moral welfare, were repealed and rejected.

The progress of the past had given Reason a mighty shift. There was a powerful faction coming to the front, whose faith in divinity did not go beyond Humanity. But there were still many who had never turned aside from "fear."

Trinity was a firm believer in all ghost stories and miraculous conceptions, and exercised in all sorts of strength invigorating feats, such as wrestling, emotional oratory, jumping, shouting, and hitting a mark. He had also learned wonderful things from the almanac about coming

events. He could tell when the stars would fall from heaven, when the sun would burst, and the moon turn into blood. He would speculate on flying through the air—the restoration of Christiana's queenship—the destruction of Reason and Civility and the burning of Infidels. All this will be a glorious time for him and his queen, and everybody knows it (?). Then he looked for a gay time, and both he and Christiana drifted towards their salvation.

Society still sold flowers. Her dress was gayer and her little arts of decoration which Common Sense had learned her, brought her a good custom. Christiana was her deadly enemy, but happy for Society, slavery was abolished and Tyranny could no more inflict her tortures. Christiana had to beg for a living. Her tracts had to be given away or she would not get rid of them.

Reason and Humanity had long since assumed their real name and thrown off their disguise. The forces that were once commanded to destroy him, were now all in his command, entering and marching on the highways of Science. All objects were directed to immediate benefit, for ease and comfort and pleasure of man.

At this time, America was united by a cable telegraph with the old world, and combined the two worlds into immediate communication. Then came the Union Pacific Railway across the continent. These enterprises were followed by electric light, telephone, and various inducements of electricity for the good, with more to follow.

AH hail to science!

Common Sense and Society had entered affectional association and were happy. One day as they were together in the market, she in her fine dress and jewels and ribbons—Trinity and his mistress came along.

"Is this my daughter," she said. "I cry thy pardon if I am mistaken, but where didst get this jewel and fine garment. Ay! wanton wretch with painted face. Is it thus thou dost rob me?" Then she looked at Common Sense from head to foot.

"Aha! The warden, hast come back to my family. How do you do?"

"Yes madam, it is I, the Warden, Common Sense."

"You will be a great man some day, being that you have come into my house again."

"I am great now, therefore I advise you to go easy with your abuses."

"You dare talk so to me," she cried looking with her sinister eyes.

"I dare, madam."

"I suppose I have a right to speak to my own daughter," she said, her eyes glaring.

"She is not and never has been your daughter, only thy slave, and slavery is abolished."

Christiana looked cross-eyed and said: "I see, I see one that would go in to his marriage feast in unclean garments, this is his bed—bound on hands and feet and cast into outer darkness, where shall be weeping and gnashing of teeth, for many are called but few are chosen."

"Madame we believe not these things."

"Fools! Fools! Ye shall learn to believe when I inherit my kingdom." Then looking into the skies, she swore: "Death and ruin to the unbelievers. Death and flames of fire to those that despoil my holy offspring—the avenger cometh, lo, the avenger cometh quickly." She then walked away followed by her servant who with a bandana wiped away his tears.

"Sweetheart," cried Society, "Woe! Woe me!" and burst into crying.

"Words! Words!" said Common Sense, "Let the poor mad woman rave. Now let us home, the sun is away."

COUNT PROFIT.

CHAPTER XX.

COUNT PROFIT was a man of wealth, a banker, doing business on a large scale, and counting his dollars by the millions. He was hard, stern and crafty, shrewd at a bargain, and allowing no more conscience than he could conveniently get along with. He had been in business for years, and was reckoned to be as clever at keeping money as he was in getting it, adding to his fortune year by year, and never giving any away.

Mr. Profit, one day after banking hours sat in his office, when a note was brought to him by one of his clerks.

"Sent by special order," said the man as he handed over an envelope.

"Thank you, Legality," said the Count, "you are late to day."

"Yes sir, I had a great deal to do."

"You work pretty hard, don't you?"

"I try to do my duty, sir," said the man.

"Ah! That will do."

Legality went out and the banker read:

"Friend Profit:—Meet me in front of grave yard to-night at seven. I wish to see you on important business which concerns you and I. (Signed) Governor."

The Count's brow grew dark as he read this and tapped his foot on the floor. "What can he want of me," he mused. "I must humor him, for he knows too much of that Justice business to be made an enemy."



At the hour appointed, the Count appeared at the grave yard. At the same moment another man stepped out from behind a pillar, and tapped the Count on the shoulder.

"Aha! Mr. Count, you are prompt in keeping your appointments."

The banker gave a start, while a look of disgust came in his face.

"The Governor in this attire," he exclaimed.

"It's the Governor himself, your old friend, who is glad to shake you by the hand again."

"Don't touch me!" Cried the Count drawing back. "How is it that you are in rags and filth? How came you to be in such a plight? What do you want with me?"

"Money," said the Governor shrugging his shoulder.

"I gave you a large sum of money two years ago. What have you done with it?"

"Squandered it, defending the law, building a wall around Justice and some other things which I will not mention. Any way, its gone Mr. Count, and I must have more."

"You are insatiable."

"Not at all, Mr. Count, but you see I have the office of a gentleman, and the salary of a rag picker. That's the trouble."

"I will give you nothing," hissed the Count.

"Not so fast, Mr. Count, I shall have to remind you of what I know of your affairs and of Justice."

"Sh! Some one may hear you. Come into the grave yard."

"There is nobody but the apple woman, and she has sobbed herself to sleep, and the boys will soon steel her fruit, however, I will go with you."

The two men stepped inside, and then the Governor began:

"You remember one Justice of the war, who fought for me and for the rights of man, leaving in my care the law?"

"Well, what of that," said the Count haughtily. "He is in prison."

"Ha! Ha! so you think Mr. Count. You gave me money and advise to make law, and you got rich. That was clever, and if your man is fast, you are all right, but if he is free?"

"But he is in prison, you put him there."

"Yes, but I can let him out."

"Scoundrel!"

"Pardon me, Mr. Count, but you should not use bad words."

"You are acting dishonorably, sir."

"In the matter of honor, I think there is little choice between us."

"Why sir, will you not do as you promised?"

"Mr. Count, his friends are onto me. Justice is an honorable man, and unless I pardon him, I shall lose my office."

"They must be crushed," hissed the Count.

"That is easier said than done, Mr. Count, and what does it matter anyway if he is free? You have got the estate—but I can hold him."

"Nothing is safe with that man about one's business. Besides he has a friend somewhere in the state, and if he hears of my transactions, I shall lose all."

"Aha!"

"Did you say you could hold him?"

"I can make arrangements with the court—but it takes money."

"Do it, and I will give you a hundred thousand."

"It is a bargain."

At that moment a boy came running into the yard crying: "Extra news, all about the robbery. Want a paper, boss?"

"No. Get out."

"Want a shine?"

"No!"

"You need it bad, boss."

"Get out, you vagabond, or I'll have you locked up."

"You will, eh boss?—because you have money and I aint. Then looking at the governor, he said: "A feller that goes with that sort of people aint got much principle?"

"Be off, you scoundrel or I'll——"

"You would not hurt a poor boy, would you, mister?" said the apple woman, who had come to the news boy's rescue.

"Remember!" muttered the Count and hurried away.

"Hello, Governor, you have a new partner, have you? He's better togged than you are, aint he?"

"You young rascal, if I ever get you in my fingers I'll put a clasp on that lip of yours," muttered the Governor, and slunk away leaving the boy with the woman.

"Say, Humanity, there is something in the wind. Them fellers don't slink that way for nothing."

"I hope not, but since Justice has left our house there is so much mischief going on, that I sometimes fear Justice has been foully dealt with."

"Ah! Never fear for Justice. He is too good a man to be wiped out without a sign."

"Not that he is dead, but with odds against him, perhaps in prison."

"Don't you be afraid, Humanity, he'll get out if he is, but these fellers are after spoil, and you had better keep an eye open." Saying this he went away.

Humanity turned to her stand which was not very well patronized, for the markets were overdone. She soon fell into a doze and as she sat and slept, a rough looking fellow came along and stood looking at her.

"There she is" he muttered. "I wonder if he's coming after her to-night. If he does, I'll take my chances of making a stake."

"How do you do, my dear friend? How are you, my Honorable Judge?"

"Hello! If it aint the Governor himself."

"Sh! Come away, the apple woman may wake up. You look as if you wanted to see me," said the Governor.

"I do, I know where our man is."

"Reason?" asked the Governor.

"Yes, he lives with this woman and sometimes comes to meet her. We can get him to-night if we are sharp. If we can once get him into the castle we will be fixed."

"A hundred thousand is the bargain."

"A hundred thousand? That is worth the while for doing a daring deed, if we can rope him in we will be in possession of a handsome little tribe, America, Liberty, Justice and Reason, a fine outfit to have behind the bars."

"Take him in and I'll share the spoil with you."

"But how? Reason is a mighty cunning fellow and it'll take craft."

"Where are your craftsmen, the lawyers? They'll hook 'em for you. Its mighty fine sand that'll run through their fingers."

"They are waiting for orders and together with Skill and Craft, and the boodle, we can surely hobble him and turn him in under lock and key."

"Good! Our fortune is secure," said the Governor.

"Sh! The apple woman wakes up," muttered the Judge,

Both men hurried off towards a dark street into which they turned and were lost to sight.

"I wonder what man they were talking about, truly, they look mischievous."

"At this moment hurrying footsteps were heard and Goodwill, the newsboy, came running up.

"These men are going to lay for Reason, undo him and put him into prison. They have America, Liberty, Justice, and if they get Reason, they will have a fine outfit behind the bars; but if my pap's name is Common Sense, and my ma's Society, they will not get their thumb on this outfit nor on Reason, and throwing his bundle of papers on Humanity's stand, he sped away.

TROUBLE.

CHAPTER XXI.

IT was a glorious morning. The sun shone with unusual splendor, but the air was cool and pleasant. Count Profit as usual was with his various modes of speculation after spoil, thinking that his allies had successfully suppressed his last enemy. But before the sun stood at 150 *A. I., some capital men who were out soliciting came hurriedly to the castle with the tidings that Reason had escaped and was agitating among the people, arousing them to rise against the Count and the men of the castle who defend him.

While they were yet talking, the watchman on the wall cried out "The foe, the foe! They come, they come! Make ready to defend the gates!"

Many endeavored to persuade the Count and Governor to surrender, but they considered labor a disgrace and chose rather to defend themselves to the utmost, and millions were subscribed by the Count to be invested in arrangements for defence. The trumpeters blew loud and long, the men of war put on their armor and equipped themselves in haste. The Marshals, the Police, the Pinkertons, and the Sheriffs took their places.

The captains of millions, gave their commands to the captains of thousands, and these again to the captains of hundreds (of dollars).

The Count, in his chariot with Legality—the Lawyers and the Governor together with the Judge, rode from street to street, and from gate to gate, to see that no spot was left for the foe to enter the castle.

*American Independence.

The men of war were happy to once more lay hand to the sword for slaughter, and the speakers practiced up their sharpness, and the rites and ceremonies were rehearsed vigorously. Strangers were imported to fill the place of deserters and a stock was kept in store for emergencies. The whole land was in a state of war and again and again, capital men flocked into the stronghold taking with them their gold, and thereby draining the country of all resources, for gold was made to represent the earth with all she contained. Nearer and nearer came the foe—the people—their banners flashing in the sun.

Gradually they surrounded the castle.

Reason and Common Sense were terribly incensed at the conspiracy of the Governor, and the confinement of Liberty and Justice. Also, the people were exasperated at the breaking of a sacred league, the taking away of their resources for living. Had they not cleared the rugged slopes of America, had they not built the cities, railroads, bridges, dug the gold, silver, iron, coal? How then dare a man who never labored take away all their things, lock them up and cause thousands to suffer and starve. Why this injustice? On, Americans! On! On! To the seige!

It was a terrible, yet beautiful sight to see the incensed mass come nearer and nearer, then spread out like a mighty water and close around the devoted castle.

Trinity was in it, clad in the habiliments of war, with sword and knapsack he ascended to the chapel.

Christiana spoke more vehemently than ever:

“Let God arise, let his enemies be scattered, etc.

When she had finished, Trinity touched her garment. She turned and looking at him cried: “What? Wouldst thou, man of God disobey his law? Why

these weapons of slaughter by thy side? Knowest thou not that the Lord fighteth the battles for those that love him? Though thou shouldst fight until thy hands be stiff with blood, yet would God's will be done."

Trinity turned away sad. He believed Christiana to truly interpret the divine will to man, so he would not disobey, although his heart was cruelly torn, thinking of the castle which he so loved being broken and not raising a hand to stay the enemy. He met the Governor on the stairs. He looked at him and smiled, then noticing how pale Trinity looked, and so sad, he said:

"Why so sad, Oh Man of War? Thou shouldst be glad to fight for thy country."

He felt crushed. How could he make him understand that he was no coward, but that he was a christian.

An embassy from outside demanded a hearing with the Governor. After their admittance, they presented a declaration of rights, reading as follows:

A declaration by the representatives of the United Orders of Labor of America, in Congress assembled.

When in the course of human events it becomes necessary for one people to dissolve their allegiance to another, and to assume a separate and equal station, to which the laws of nature entitle them, a decent respect to the opinions of mankind, requires that they should declare the causes which impel them to such dissolution.

We hold these truths to be self evident: That all men are born equal; that they are endowed with certain inalienable rights, among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted, deriving there just powers from the consent of the governed: That whenever any government becomes destructive to these ends, it is the right of the people to abolish it and to institute a new form of

government, laying its foundation, and organizing its powers in such a form as to them shall seem most likely to effect their safety and happiness. Therefore, when a long train of abuses and oppression evinces the tendency to reduce them under absolute despotism, it is their right, their duty to throw off such government and to provide new guards for their future security. Such has been the sufferance of these Orders of labor, and such is now the necessity which constrains them to altar their former system of government.

The history of late years is a history of repeated injuries and usurpation, all having a direct tendency toward the establishment of absolute tyranny.

To prove this let candid facts be submitted to the world.

1st. It has neglected to limit monopoly, wherefore, natural resources, such as lands, water, mines, timber and oil has been transferred from the nation into companies and syndicates. Thereby depriving American citizens from free access to American resources.

2d. It has neglected after such deprivation to protect Americans from the tyranny of those on whom they have been made dependent by failing to enforce a fair recompense for labor.

3d. It has neglected to limit the power of those in possession of American resources, wherefore, America has become as it were a monarchy—dependent on Barons, who at their leisure are permitted to take away living from thousands, whereby the greatest distress and suffering is thrown in the midst of resourceful communities.

4th. It has neglected to provide a common and certain source of living, wherefore, many fail to find employment, which condition causes an unusual strain on the mind, and leads to theft, degradation, insanity and suicide. Furthermore, the same circumstances discourages mar-

riage for fear of poverty, wherefore the nation is flooded with homeless men and women, who are bereft of all pleasures and privileges, as well as honors pertaining to married life.

5th. It has employed cruel and unthinking men at large salaries to quell and scatter honorable citizens, contriving as a body, to secure themselves from the tyranny of Barons, whereby the innocent are crushed and the guilty go free.

6th. It has, in emergencies such as aforesaid, which have driven men and women into despair, and in which desperation sought to regain their living; ordered them to be shot down, instead of redressing their righteous and just demands.

7th. It has allowed itself extraordinary taxes and stored away wealth, while men, women and children in pressing circumstances are forced to contribute their necessities to the extravagance of officers.

8th. It has in its employ swarms of officers for the peace, who continually multiply trouble and disgrace by publishing crimes and torturing the unfortunate victim instead of supplying his want, and thus furthering peace.

9th. It has neglected to abolish laws unfit to appear on American or civilized penal codes, such as capital punishment or life-long imprisonment for crimes committed in a fit of passion or unusual provocation, which criminals are honorable citizens in ordinary circumstances.

11th. In short it has neglected to do its duty, inasmuch, that it allows amidst enormous stores of wealth and provisions, men and women to suffer and starve, which, in consideration of natural rights is tyranny, and in the highest degree indecent.

In every stage of these oppressions, we have petitioned for redress in the most humble terms, but were answered only by repeated injury. A government whose character is thus marked with oppression and suffering is unfit to stand any longer at the head of a free people. We must therefore arise and ratify our demand, and hold those that oppose labor, our enemies, and those that encourage the welfare of laborers friends.

We therefore, the representatives of the United Orders of Labor, appealing to Reason, for the rectitude of our demands, do in the name, and by the authority of the good people of these orders, solemnly publish and declare, that unless the reformation is granted, to inaugurate a universal strike, establish a source of living for the orders of labor alone, and cut all profits from the products thereof. That they are absolved from all allegiance to the present constitution, which is and ought to be totally dissolved, and that as free and independent orders, they have full power to form a congress, enact a new constitution, make new laws, establish commerce and contrall all labor and productions of labor at their leisure. And for support of this declaration with a firm reliance on our physical strength, we mutually pledge to each other, our lives, property and sacred honor.

The foregoing declaration was by order of Necessity, engrossed and signed by the following members of Royal authority, to-wit:

Reason.	Humanity.	Common Sense.
Civility.	Tolerance.	Society.

After the Governor had read he went to consult the Count, who with his face flushed with anger cried:

"They shall have nothing. Lay hold of the impious rebels and cast them in prison. They shall not escape."

Then the Governor gave orders to mount the walls and to work death amongst the enemies, and immediately all the forces of law were burst upon the unfortunate. But the whole valley was flooded with men to beseige the castle, artists, mechanics, miners, railroadmen, sailors, farmers, laborers and tramps, all on a strike with only enough employed to produce food for the orders of labor, with nothing for outsiders, neither for love nor money unless they surrendered. When the instruments of law were turned loose, the men of labor simply withdrew out of reach.

Poor Trinity! Even Christiana pitied him—for to obey God implicitly he must not even touch an arrow or throw a stone. Now he felt sympathy for the Governor—How very hard it must be for him to see his duty clear and perform it.

Ah! But one thing he could do, bear his cross with resignation and look starvation in the face like a man. How he thanked God for this privilege.

Thus several months passed away. Still the valley was flooded with men, but the forces on the wall were gradually diminishing. Then they thought of new agencies for defence and more affective ones, but what was their sorrow when they found neither machinist nor mechanic, they were out, they were in the lines of the enemy. Food was getting scarce, and many white pinched faces told of want of proper nourishment. Oh, if they could only tire the haughty workmen, or coax them to support them as they had done when they were yet foolish. But they were ever increasing and seemed legions never diminishing, but ever increasing. Now the Count ordered the rations to be shortened, and soon they became weakened and many deserted the castle. Trinity observed this with great sorrow, for he feared the millenium

might come before Christ, if Labor should govern. Day after day, he and Christiana went to the chapel to sing and pray. Often they would chant Solomon's song.

She. "My beloved is white and ruddy the chiefest among ten thousand.

"His head is as the most fine gold.

"His eyes are as the eyes of doves.

"His cheeks are a bed of spices.

"His mouth is most sweet, yea altogether lovely."

He. His voice trembling with emotion. "Whither is thy beloved gone, oh thou fairest among women? Whither is thy beloved turned aside?"

She. "My beloved is gone down into his garden to the bed of spices to feed in the gardens, to gather lillies."

He. "Thou art beautiful, oh my love, as Tirza, comely as the castle, terrible as an army of banners?" Then he embraced her and wept, and then both sang "The Lord is my shepherd."

One night when Trinity came home, Christiana said: "Our food is almost gone, there is only a crust left, and gold can buy no more."

"My dear," he said, "give me the crust, and do thou eat the rest, and when that is gone we will go to the grave.

"Oh why must the Lord's children thus suffer? Nightly I pray but all is darkness. The Lord has hidden his face from us."

Outside the walls was all sunshine. The profifiers had ceased to do business. The old proverb, "He who labors not shall not eat," was radically enforced.

Humanity and Society often talked about Liberty and Justice. They had heard of the scarcity of food and suffering in the castle. If they could only send them some food, but how? Goodwill heard this and thought, "Its a big wall that will keep me from climbing it!" So one night

he secretly left his home with a store for the castle. At one side of the castle stood a tree—the tree of communication—whose branches overhung the wall. “If I can once get hold of those branches, I’ll soon shoot down over the wall.” With a rope he had brought, he meant to overcome this obstacle, and soon had it hung over a stout limb with both ends in his hand. To one he tied his basket, and in a moment he was in the branches, in another he was on the wall. A guard came towards him but passed on, not noticing the little figure pressed to the wall. He ran along to the nearest stair and soon sped in the darkness towards the Governor’s palace.

Arriving, he knocked at the door, but all was silent. He knocked again louder. He thought, “If they are all dead.” At length a voice came as it were from a distance, asking: “Who is there?”

“Goodwill, the newsboy,” he sang out.

In a moment a light was kindled and the door unlocked.

Goodwill was struck with pity at the sight of the haggard face of the Governor.

“Hello! Governor, you look bad. How is Liberty and Justice?”

“It is going hard with us. You see the Count has bought everything that was in store and we are all at his mercy.”

“That is hard, Governor. Hadn’t you better throw up the sponge?”

“I would throw up, but it would make a traitor of me and I would disgrace myself.”

They passed into a side room where America lay.

“Ah! Good master, hast thou come to see us before we die?” he said in a broken voice.

Then Liberty came as a beautiful spirit.

"I have brought you a little food, 'taint much, but it'll come handy in a pinch."

Then he uncovered some bread and cold meat and a jar of milk.

America raised himself: "Oh the food, the good food," he said, with tears in his eyes.

Goodwill poured out some milk, and took it with some bread to him, and he ate and drank quick.

"You had better go slow, old man, or you'll become smitten," cautioned Goodwill. He then spread the rest on the table and bade the Governor and Liberty to help themselves.

"Where is Justice?" he asked of the Governor.

"Justice is with the Count."

"I must see him. Will you give me a pass or go with me to Justice? I have brought something especially for him."

"I'll go with you. I want to see him too, and confess to him."

"Say Governor, hadn't you better throw up the sponge?"

"I'll throw up when I get ready."

"But why let all these people starve thus for the sake of the Count? Say! Is Triny and Christy living yet?"

"They are alive but low."

"Say! Won't you let Justice go home with me, Governor?"

"Justice shall go free! I have a big bill to settle with him."

Goodwill was glad.

"Say, Governor! You are having a hard time of it since I saw you at the graveyard."

"That was a bad night."

"Say! Gold is not much good anyway, is it? A feller don't make much by selling himself, does he?"

"Not much."

"Say, Governor, America looks sick, don't he, and Liberty, how pale she is? Say! Won't you let them go free, if I take them out secretly?"

The Governor did not answer. They had now reached the building where Justice was.

"Stand here a little till I come again." He then knocked at the door and disappeared, but immediately returned with a bunch of keys. Then they entered a large building, and after they had gone through several halls the Governor stopped to light a lamp he had brought, then placing a key in a door, he turned it and opened.

"This is where Justice stays. Take the lamp and go to him."

"Goodwill took it and entered, but woe! The big door fell in its lock, and Goodwill was a prisoner.

"Now, you have Justice, you young scout," said the Governor, and hurrying off, his footsteps soon became lost in the distance.



LABOR VICTORIOUS.

CHAPTER XXII.

AFTER two days and nights of solitude, Goodwill was aroused by approaching footsteps, but they passed, not stopping or slacking. Perceiving this he called and cried, and to his joy, he was heard.

The passenger came to the cell and inquired who he was. Goodwill related to him his story, as how he had secretly left his home with some food for the suffering, and how the Governor had dealt with him.

"Who is your father and who are your friends?"

"Common Sense is my father, and we live with Reason and the apple woman, Humanity.

"Reason and Humanity?" exclaimed the stranger.

"My son, they are my own long lost friends." At this the key was placed in the lock and the door opened.

"Happy for you, my boy, that I came this way. Undoubtedly the Governor had locked thee up to die. But you shall not die. My name is Intelligence; they call me Misled and I have planned to fly from the castle to-night and you shall go with me."

Goodwill clapped his hands for joy.

"I shall take Justice with me also, and Liberty if I can but I fear she is not able. Remain in the cell, perchance the Governor may come and find you not. I would fall in his hands and all of us die. Remain quiet, about midnight I shall come after you." Saying this the warden closed the door and hurried off.

Intelligence had entered the service of America long before the crisis of Labor trouble had come and not being

in need of anything till of late, he was contented and remained true to his office, as he thought, an honorable one. But being required to ward Justice, and requested to shorten his rations, he saw that his office was a disreputable one, but fearing the Governor as well as the Count he said nothing but sought to escape.

Midnight came, and with it came the warden and Goodwill was made free.

"Is Liberty going with us?" he inquired.

"Quietly, my boy! She is waiting with Justice at the tree outside the wall."

"Goody! Goody! Won't Humanity and Ma be glad?"

"Silent, now, my boy, and look out for the guards. Give me your hand."

Noiselessly, they made their way towards the wall. A guard sat on the stairs. They waited awhile, but seeing that he did not move, Intelligence concluded that he was asleep, and so he was. They passed him and soon disappeared in the tree.

The siege continued, and month after month passed away with ever increasing horrors. Still the men of the castle would not surrender. One day the battering rams (public opinion) thundered at the gates, but now no fighting men gathered quickly to drive the besiegers away. Only a few were on the walls and they so haggard that even the enemy was touched with pity.

One morning as Goodwill was returning from his rounds, he again heard vicious pounding at a certain gate (the gate of Natural resource monopoly). He hastened to his house and disposing of his errands said: "Mother I fear for the castle to-day. I will go to the tree and see what the tidings are." He hastened to the tree from whence he could see every part of the castle. The noise of the blows were terrific. Crash! Crash! Then the

shouts from without; but the streets were deserted—the poor starved monopolists had at last lost their strength. Bank! Bang! Crash! Then again the shouts of the besiegers.

Goodwill listened intently.

Crash! Crash! Then a slight crackling sound as if something gave way. Goodwill's heart beat fast.

Again the pounding of the rams—pound! pound! crash!—and the gate fell from its hinges and the army poured in.

“Softly! Softly!” was the command of the leaders, “be good to the prisoners.”

The generals made haste to enter the palace of the Governor. Many of the people had been eagerly waiting to see the grand mysteries of the constitution—mysteries so deep and holy that thousands had suffered martyrdom and lifelong oppression without raising a voice against the oppressor, because his oppression was sanctioned by the constitution.

Where are the wonders of this castle, they cried, while those that had surrendered looked on in horror, expecting some terrible manifestations of the displeasure of their forefathers, but like the strength of the body had faded, so the strength of mind; the dead cannot help the living, neither the living the dead; each must build his own house.

In the offices, those who resisted were quickly dispatched.

The Chief of Police with all his family, came to his door and prostrated themselves to the earth.

“Ah! That is as it should be,” said the Captain. “Thou art a fine specimen of strength and vigor. Take them comrades, feed them well, they will make a splendid set of quarry men.” The streets were full of men and

women, but no cries of agony arose from the prisoners. There seemed rather to be a feeling of relief and satisfaction in the meeting of the classes.

All went well until the treasure house of the Count was entered.

"Come away!" ordered the leader.

"I—I cannot leave my gold," cried the Count trembling.

"Come! Hasten, wretch! Why did'st thou so miserably defraud the poor and needy?"

"Good man of Labor, leave me here in peace and I will give thee some of my lovely gold—gold! Ah! How it shines!" cried he.

"Wilt thou come?"

"I—I cannot leave it! Good man of Labor, have mercy!"

"Oh hear the old miser plead for mercy.

"No, Count, since we know that such as you have no mercy with millions, but took their very bread from their mouths, therefore, we cannot accept your request. We only want our own, you can have all you have honestly earned and a pension besides when you need it. Is not that enough? Come along now."

"The man is good to thee, Count, let us go with him and live," spoke Legality.

But he clung to his vault in which were buried the claims.

"I will not leave my gold! my beautiful gold!!" he cried frantically. He had gone mad.

THE LAST MASS.

CHAPTER XXIII.

MEANWHILE, Goodwill had carried the news to Humanity and his mother, who had prepared to enter the castle to look after some friends that were within, among whom were Christiana and Trinity. They straightway went to the broken gate and sought Christiana's house. Society still felt somewhat attached to her ancient guardian, and when they arrived at the door her heart felt heavy. But Humanity, who was of a more experienced and courageous nature, rapped, and on the faint invitation to come in, she opened the door and they went in. They found Christiana lying in bed, propped up with pillows, and by her side, her faithful servant Trinity. Her face had changed, and when she saw Society tears came in those hard eyes, and her lips trembled. Then she beckoned them.

"Children," she said, "come hither, Listen!" They obeyed, and stood before her, "Listen! The day of the Lord hath come at last. Listen, you can hear the roar of battle, the groans of the dying, the despoilers are crushed, their blood flows in streams. The day of the Lord hath come, the day of the Lord hath come. Sing praises! Sing praises! Sing praises!" She spoke to them as if she were a spectator of a great battle. She told them how here an enemy was destroyed, and how there the earth opened and swallowed them up, and how at another place fire fell from heaven and devoured multitudes, and broke out continually into praise and thanks-

giving for the destruction of heretics and those who had despoiled the holy sanctuaries.

They found out by Trinity that she rested neither day nor night, nor took food. He said she was possessed with a spirit and was prophesying.

It was not until the castle had become quiet, that the ecstasy of spirit left her. Then she clasped her hands solemnly, thanked God, took some food and fell asleep, continuing to sleep like a child for a whole night. When she awoke, Humanity who waited upon her, saw that she was changed, for she was more meek and gentle. She asked humbly for food, and when she had taken it and read a few prayers from her book, she fell asleep again.

One morning when it was yet dark, Humanity was awakened by footsteps and knocking at her door, and a voice calling :

"Awake! Oh Awake! And come quickly, Christiana calls you. Dress quickly and come."

It was Trinity, and dressing quickly she hurried with a fearful heart to the sick chamber.

The daylight was growing stronger. Christiana sat in her bed as usual, she was dying. The face as happens often to dying people, was young again, and it was as if it were glorified. Her eyes were soft and kind.

"My dear," she said, (she called Humanity dear), "thou wilt do me a service. Trinity is old and weak, but thou art young and strong. Hasten therefore, go beyond the hills to the seashore. There, is a fisherman's hut. Bid the old fisherman to come quickly. Tell him that I am dying, but I cannot die until I have heard the holy mass again. Tell him that the day of the Lord hath come—he hath blown with his breath and his enemies are scattered. The holy faith hath come again."

Humanity marveled at these words, but lost no time. She went over the sandhills toward the seashore. It was a rugged and deserted place—the wild fowl fly there, for none ever come there to hunt them. By this time it was daylight. Presently from a hill a little higher than the rest, she discerned in the distance a hut standing alone, very near the shore. It was a rude establishment, an old boat turned upside down and placed on supports. As she drew near, an ancient man in a rough fisherman's dress, with long white hair, came to meet her.

"I am ready," he said. "I am waiting for the message."

It was never learned what he meant, but without greeting or ceremony, he walked slowly away towards the castle. Humanity, however, understood by this time, what it meant. He was no other than a priest. At the entrance of the castle, behold a marvel. Humanity had left a dying woman, she was too weak to stand, she spoke feebly. Now—could one believe it? She was standing at the gate erect and strong, without even her stick, and dressed in her full habit of ancient queenship. In her hands she bore reverently, something wrapped in silk. Behind her stood Trinity, bearing vestments and a vessel. When the priest came, too, Trinity clothed him with the vestments. And then, the High Priest going first, they walked in procession, carrying their sacred things toward the chapel. Humanity followed watching, wondering. They sang as they went the sixty-eighth psalm. It is a psalm of praise and thanksgiving.

"Let God arise and let his enemies be scattered."

Then they reached the chapel and they walked in, placed their sacred things upon a table, and so made it into an altar for their mass.

The sun was now high in the heavens, and shone

through an east window with colored glass upon the Queen and Trinity who knelt together at the communion table, and painted there faces a rosy red.

Humanity looked on while the priest went through the service, putting on and taking off his vestments and praying.

At last the mass was said.

The Queen was on her knees, bowed almost to the ground. Trinity beside her in like manner, and on the otherside knelt the priest, silently praying before the altar. Then as Humanity watched, she saw Christiana suddenly sink forward—she gave a cry and ran to her aid. Trinity had risen to his feet and the priest stopped his prayers, and they lifted her up, but she was dead. And oh! How sweet a face was that upon which they gazed. All the pride and wrath were gone out of it, a sweet pale face full of hope and piety.

She was dead.

First Trinity trembled and wept, then he recovered his wits, and they set themselves to carry the body back to the chamber. No one saw the procession on its way to the chapel and no one saw its return. As for Trinity he died shortly after, and of the priest, what became of him is not known.



JUDGMENT.

CHAPTER XXIV.

THUS far the years had rolled, when on the walls of Paradise, an aged muse did muse, casting his eye through the pure serene, observant if any from the earth arrived confirmed in faith. Thus viewing, two he spied on hasty wing, directing towards heaven their course, and now from flight alighting on the battlements on which they walked, until they stood before the muse. Who, when he saw, embraced in passion's holy love, and thus with comely greeting Joy began:

"Hail, Christiana! Hail thou bride of happiness! Thou bride of my beloved! Welcome to heaven, to bliss that never fades. Thy day of trial and fear to fall at last is past. And hail thou good and faithful servant of thy queen! Enter now into the Joy eternal of thy Lord. Come with us and behold far higher sight, than ere thy heart desired, or hope conceived. Come join our wing, and we will guide thy flight to mysteries of everlasting bliss." Then setting flight o'er heavens radiant domes and as they neared the palace site, the muse with thunder voice called:

"Immanual! Thy bride hath come. Hail to thy marriage feast!" and lighting on the throne, there suddenly was heard behind the azure vaulting of the court, the sound of trumpets, and the sound of crowds, and prancings of steeds, and rapid chariot wheels, that from four quarters rolled before the Inquisition seat, and so they seemed to roll with furious speed, as if none meant to be behind the first. The muse had bidden Michael sound

to summon all the hosts to the presence of their king. So soon dominions, thrones and powers came to the royal city, New Jerusalem. From morn till midday in the legions poured, swiftly they rode, for love to great Infallible the father—Immanuel, the son, Christiana the bride, drew them, and made obedience haste to be approved. And now before the throne, they stood, adoring, waiting, hushed in deepest silence for Infallible's voice was listened to.

"My faithful sons, ye sons of glory, well pleased, have I seen the speed of your obedience.

"Gathering round my throne in order due, and well becoming garb, illustrious as I see, beyond your wont, as was my wish to glorify this day—and now what your assembling means attend:

"This day concludes the destiny of man. The hour of grace, the final hour of grace is fully passed, the time accepted for repentance, faith and pardon is irrevocably passed—and Justice unaccompanied as wont with Mercy, now goes forth to give to all according to their deeds—Justice alone—for why should Mercy any more be joined?

"What more could most abundant Mercy do? Did I not send Immanuel forth, my son, only begotten, to purchase by his blood as many as believed upon his name? Did he not die to give repentance such as I accept and pardon of all sins? Has he not taught, beseeched and shed abroad the spirit, unconfined, and given at times, examples fierce of wrath and judgment, poured vindictively on nations guilty long? What means of reformation that my son has left behind untried? What plainer words and arguments more strong as yet remain?

"Did he not tell them with his lips of truth, the righteous should be saved, the wicked damned?

"Some have believed, are saved and sanctified, prepared

for dwelling in this holy place, in these their mansions built before my face, and now beneath a crown of golden light, beyond our wall at place of judgment, they expecting, wait, the promised due reward. The others stand with Satan bound in chains, the others who refused to be redeemed, for all had grace sufficient to believe, all who my gospel heard, shall by its law this day be tried."

So saying, He, Infallible, Infinite, turning, addressed Immanuel, where he sat exalted gloriously at his right hand.

"This day belongs to Justice, and to thee, eternal son, thy right for service done, abundantly fulfilling all my will."

Thus spoke Infallible, and the son beloved, arose, and he, the book Remembrance took—the seven last thunders ruinous, the crowns of life due to the saints, his armor took—girt on his sword, revenge, reserved till now, and with Infallible, the living chariot ascended, signifying all complete.

And now the trump with thunder sounding melody—the march began—not swift, but as became procession of a judge, solemn, magnificent, slow, and numbers infinite, and awful song. And now the sons of man beheld their coming—the martyrs and the wise would fain have fled, but legions of the kingly troops held them bound as once before.

The loyal, loud with acclamations, saw the coming of the Judge, and drawn by love, inclined to his approach, moving to meet the smiles upon his face.

Meanwhile the wheels were stayed before the mass—the Judge ascending sat upon the great white throne.

'Twas silence all, and quick on right a mighty angel spread the book—this done the Judge arose, the sentence to pronounce; the sentence of eternal woe or bliss. **Man,**

angel, devil, god, stood to hear, and thus upon the unbelieving first, the Judge pronounced the sentence as written long before:

"Depart from me ye cursed, into the fire prepared eternal in the gulf of hell, where ye shall weep and wail forevermore. So saying, Christ grew dark with utter wrath, and drawing now the sword, which all around a fiery indignation threw, he lifted up his hand, and down among the damned, the burning edge he clashed, and forth he sent his seven thunders, ruinous, which entering rounded all their souls with fire.

Then Cruelty was first, Tyranny unrestrained, vindictive, fearful fierce. They weeping, fled to west among the dark, but fled not these the terrors of the Christ. He in the grasp of strength took them, upraised, and threw them down into the yawning pit of bottomless perdition, ruined, damned, fast bound in chains of darkness, evermore—and second death and the undying worm.

A groan returned as down the sunk, and sunk, and ever sunk into the darkness.

Nor ask if these shall ever be redeemed; they never shall. Not by force of Christ they sink, but willingly they go down? ? ?

A groan returned, the christians heard the groan and heard Hell close, and heard the Christ and Christly love return. A shout of joy and praise did split the heavenly vault.

This done, the glorious Judge turning to the right with countenance of love, beheld the shouting saints.

"Ye blessed of my father. Come ye just enter the joy eternal of your Lord, receive your crowns and sit with me in glory evermore."

Thus is sung the ultimate of Christly love, of Christly wisdom and of Christly mercy. What is it? ? ?

WISDOM.

Part III.

CHAPTER XXV.

A SPELL of cold had dropped into a flower sprinkled valley of the West. Rains had been falling all day, but now the clouds broke away, and the remains hurried in a frightened manner eastward. The sun was already drawing the color out of the Pacific, and tinted the valley with a pink and dark green. A breeze had sprung up which shook the last drops off the trees. The flowers brightened, as though glad, to again meet the rays of the sun. Towards the North and East the Rocky Mountains tower snow-capped into the skies. Deep gorges wind their way into the valley in which waters rush over rocks and precipices. Towards the South stretches out the beautiful vale, and in the West the blue ocean lines the horizon. The rains had quickened the grass into a rich green. Palm, magnolia and olive trees glittered in the evening sun. For awhile as he sank lower and lower, nature wore her grandest garments—the valley in green, the skies with the wall of clouds in the East, reddish brown, and as two leaning pillars could be seen a fading rainbow. A more beautiful picture would perplex the keenest imagination. Amidst this scene lay a city from the mountains to the sea—the resort of Reason and Humanity. They have circumnavigated and explored the Earth from pole to pole—surrounded and re-surrounded her by telegraph—bound and rebound her by railroads and steamship lines, and all the islands have been visited, learned and made subjects of

Civility. America has become owner of America and lives in peace by the Pacific. Here is no cold, no storm, no lightning, and fruit, roses and flowers without end, all the year round.

The wind had gone down, and the nature of the evening brought the population out for an evening airing. Men, women and children strolled into the parks, and their joyful voices resounded in the atmosphere. Here and there an orchestra struck up an air, inviting the dwellers to an entertainment. Miles and miles of streets lined with blocks, alternately divided into residences, seminaries, store-rooms and parks, cross and recross the vale. ●

Here the Americans from the North and from the South have settled. The unending Spring, and the safety from the storms of other parts, has drawn them hither. Also because the new order of government enables them to select the most convenient and favorable portion for a place to spend their vacations, of which they have half of all time, and often more. With all the profitters thrown into the fields of Labor, the substance for living has become an inconsiderable object. On the plains beyond the mountains the steam ploughs do the work.

The railroads are built, the bridges are built, and the small things that are done, are done by steam and electricity, so that the labor divided has become a pleasure instead of a burden. At seeding time, those appointed to the work turn out in an army, and the puffing of the plows makes music to the men who play the throttles. Then the seeder again the same. With the speed of a trotter the acres fly into the way of bearing.

At harvest the reaper and thresher combined, as the plow, is operated by a throttle with no labor whatever. Then the shipping and milling made easy by elevators

and cranes. The builders and manufacturers have at their command all improvements, with thousands continually experimenting and inventing. All matter is at the command of those who are in the way of thinking and making efforts to improve, whether it be the heavens or the earth. Knowledge has become a thing of esteem and invention a business. Every man knows when and where his labor is desired weeks before hand, and when he has done that which of right and equality becomes him to do, he knows where and how long he can rest at his ease with no worry as regards substance for living or wear whatever. If a man desires to do more than his share he receives credit for it and can lay up a certain amount, and accordingly lengthen his vacation or increase his expenses by traveling and sight seeing or costly dress. ●

Many tons of overproduction are yearly sent to other nations and exchanged for gold or other products, but mostly for gold, for all things with the exception of a very few, are manufactured and raised at home. Therefore America has become the golden nation. Public buildings are ornamented with gold inside and out. As a medium of exchange gold is only used in foreign trading and traveling. At home are checks and due bills of labor done, which checks represent substance for living and all necessities.

But the greatest improvement is their religion. A recent lecture on "Life" by Reason, may serve best to exhibit its beauty. It reads thus:

"The origin of the stars and sands is a great question. The child and the philosopher, the savage and the saint can frame names, and say here or there; that is it, the Alpha and Omega, the beginning and the end, but that solves not the problem. ●

Why are we here? From whence came we and whither

are we drifting? We can believe in Alpha and we can believe in Omega. But to know is another thing.

Telescope, spectroscope, and microscope, dissecting table and manikin, tell their story—strata, fossil, deposit and drift—the autobiography of a world in stone are scanned by the seeking—the sun sets day after day, but no clew to origin. The act of life is displayed in the chapters of the year before the eyes of millions—growth, decay, sunshine and rain, atmosphere and wind, heat and cold, all by subtile laws and harmonious unities, make the warp and the woof. The dust and fibre touch our hand, the woods and flowers rise by unseen forces—the blue sky bends over us with sky-blue grace, and the limitless space is light and darkness. This is the mystery behind which we cannot look, and cannot conceive. But before is the delicate mechanism of life; coursing in our veins and all about us, giving smiling lips, tinting the leaf, flushing the flower, floating in the air, and yet so strangely strange, so “sleight of hand” that we cannot understand.

One thought is precious, the thought that what we know cannot be hidden; but what we do not know is liable to be discovered and brought to view. Another is still more precious, a fact—the “I am,” and on this links an indisputable position, the “I was” and “shall be”—and though these are limited conceptions, it takes just such to make the unlimited, the infinite—it takes the parts to make the whole.

The microscope is a window into nature's secret panorama. Here is the untold in minute peopled cities in the sands—creatures whose movements and economy are as distinct and harmonious as those of a legislature.¹ We crush beneath our feet a world crowded with life, filled with tiny corporations all in order with the one great law.

A drop of vinegar, a spatter of stagnant water, a handful of earth, a foot of sod, a fathom of ocean, are the theatres of life where formations play their part. The atmosphere we breathe—what life swims not in its blue haze? What delicate forms in the air? What emblazonry on the banks of sunset tinted clouds? What myriads of electric units and atoms rove up and down the wide distances, from sun to planets, and to the furtherest ends of the universe?

“These are the members the immortals, and of them are framed the schools and associations which band in life and disband in death. Go into nature’s temple unmasked with an eye to the simple, and from the simple to the complex giving each its due, the unit as the unit. Associate the units and have the complex per mathematics. The simple the scholar, the complex, the school. The scholars go and come for years, the schools band and disband by days. The simple the immortal, the complex the mortal; the man mortal, the substance immortal.

“Zoology is the key to mysteries more startling than any moral or social ethics; it is the key to life, and the science of this generation has revealed in it, portends of a new age. What a universe is man’s life, and what shall it be? Continually refining and climbing from primary to graduate and on to the harvests of wisdom. It is the field of the scientist. He must sing the scale. He does, and all the world holds its breath and listens.

“Botanic life is an asylum behind barracks. Here the floating wanderer and the prisoner of dark earth find comfort and entertainment; from sun and from cloud; in single file and in fours they take their selected abode. Dense forests and wide fields, dazzling in their blossoming flowers, fragrant air of lily and rose filling the earth—thick undergrowth, where botanical life of every form

and hue is approaching perfection, and all under the same sway of law and order, as perfect as cities and nations. The species as the classes, the seeds as the graduates, and the foliage as visitors, to-day quiet and unseen, to-morrow a graceful organized cone, tossed from the ground by unit and unit, uniting in their own intelligent and silent way.

"Life! Life! Pulsing through the ages, hanging out its banners and signals on every hand, charming the individual and the community, writing its stories by days and seasons, and filling the earth with forms and fates.

"Geologic life: Records of other years, volumes of ages, photography in stones, epitaphs in rock, history in adamant, foot-prints of giants and monsters, and remnants of botanic life when vegetation was gigantic in its congregation. What lessons of imperishable authority stand out from the hoary rock, records which laugh at man's moth-eaten parchments and tell tales of their infancy. Life below in geologic strata and life above in botanic plant, clasping hands, banding and disbanding. What is the world but a school in which the scholars rise from the lower classes to the higher, learning modes and ways by which to exhibit and adapt themselves more effectively in coming years and ages. Geologic and botanic life are primary classes of zoologic life which now constitutes the highest, but still striving for more ease, grace and power.

"On silent and invisible currents the atoms court and unite, band and disband, building the masonry of the world. Through what changes has not the bread we eat gone? How has it been transmigrated from stone and clod, masquerading in arctic seas or Indian plains, or Egypt's ruins, in the clouds and sands—the pebble lodged in an iceberg at last blushes the cheeks of a child.

"The book of life has many mysteries. We study to no purpose if we do not reach the "I am" and "was" at last. This is the indisputable, the very foundation of the universe.

"When did life begin? How came this universe? How came matter and mind? Was it nothing or shall it be nothing? Will nothing unlock the mystery of something? Did man spring full fledged from a clod and woman from a bone? What about the romance of Eden and the tradition of the fall? Have we invented a telescope by which can be scanned the ages and catch the nebula of a beginning, or reach the shores when nothing became something? For nothing is nothing and cannot be sounded into something by a sermon or oracle, neither can time be cut and sliced by any such thing. The pyramids may look down upon forty centuries and ethics may stand for thousands of years. These are but children beside hoary Time, for his eyes have beheld the banding of sun and stars. No language of man could tell the story that from his lips might fall.

● "When the stars had not caught their course, when darkness and silence filled the spaces, when light swam over the black untutored mass, swept across the raging elements and found a home in a fiery lull; that was the end of one night. The beginning is lost so I put the monogram, "I am" "I was," the indisputable. Back of you and your ancestry, back of America, back of Rome and Egypt, past the geologic ages, past suns and stars, beyond the fiery lull, beyond the black mass, there is the end of the conceived, beyond is infinity, there I was, but did not begin, no beginning of atom or minute. I AM, I WAS eternal, immortal mind and matter, now a corporation styled man, taking a course in economy and politics in the school of life, to reenter the common order, the immortal order, and float

down the stream of eternity in new and better qualifications. Simple soul guide of simple; complex soul guide of complex. Soul, the holy of holies, the eternal father of form and governor of life. Soul, that was when Lyra and Arcturus and Orion took position, and matter that was when all was still and when all the heavens were wrapped in flames of fire. "I AM!" Here is the harbor, and from hence the thought takes its wing, through ages and kingdoms, through spaces, past Neptune, into other systems linking link upon link to the chain which binds origin and destiny. From hence are conceived orders of beings, pure, serene, on the heights of wisdom; heavens filled with angels; the homes of millions which we hope to join. Science and art issue from hence; chemistry and geology must rest upon a foundation deeper than tertiary rock. Mind which spans two eternities is the foundation. Intelligence single, and intelligence in sum, solves the problem of shrub, mamal, man and nations—of all life.

"Can you comprehend this atomite of eternity or can you grasp nothing or nowhere? You may look for revelations from the skies but you cannot diverge from the indisputable. Your life depends upon yourself and when you withdraw your hand you unlock the harmony and your system becomes the stage of a painful drama—the breaking up of a society. You suspend the order; the economy and the members disagree and disband. Disorder comes in many ways. Wilful neglect is the least cause but the most effective, if the aim is to destroy. Our diseases are mostly of improper conditions, and to account for these and fix them is the office of science. And though the origin of the universe may be far beyond its present exploits, the origin of man and the laws of life are among the classical problems.

“When did this life begin? The elements move, and motion is life. Man is a drift in the elemental stream and has risen from a single drift wood into a mighty dam and turned the stream out of its course into a new channel, and has become master of the situation. The elements of this life began when the stars marshaled to their places and the sun took form; when the planets crept out of the fire; when the winds and the rain and the sunshine came. Then came the drift, the moss on the rocks, the weeds in the sea, and the shrubbery of the field; the grass and herb and tree rustled and shook out their foliage. The matter of the earth congregated and became as we can see it; the sea filled with fishes, and over the land roves animal life in multitudes, and man master of them all.

“Do we wonder at this strange spectacle of the material world? Such a vast and various life—such curious and intricate forms and functions—such power and beauty and possibilities. But what shall we say of this art and science stepping into being through the doorway of flesh, and on toward ineffable glory. Is angel or seraphim more or do they promise more? What would these figureheads mean without the human thought? What of history or language, of society and communication at large? Do they not constitute everything that is noble among men? We need no foreign divinities when it is long since understood that we are compassed by supreme intelligence, and that this intelligence has in its control every particle of the universe. Nothing is foreign if this supremacy is the hub and circumference of every atom as well as of the universe. Intelligence is counsellor of every court, be it of atom or of man, and in these courts souls become related and matter is made agreeable, and by this the universe is educated into an harmonious con-

stitution. This is the obvious, and means nothing less than redemption through faith in these divinities, ART and SCIENCE. And what do they stand for but for life, comfort, beauty and power?

"If then we drop the speculation, and insist on the indispensable, forget the origin awhile and rise through these home jewels and knock on heaven's gates, conceived of mind and to be born of science, we only inherit our own offspring. If the building we now inhabit be fair, and if it was made fair by cultivation and education, shall it not become fairer still? The spirit that is housed in matter insists on it, and shall continue to lead and move on into exceeding grace.

"And when will the curtain drop? When will matter and soul pass away and space and time cease to be? These are the impossibilities to the mind. The passing away of matter or the ceasing of time cannot be conceived. But what are the possibilities of which we can conceive? "I AM," and upon that links the indisputable "SHALL BE." To what perfection shall man come in this age of star systems? What will art and science achieve. What unknown comforts and forces shall be revealed with knowledge and wisdom at last, of which we know not in this young age; reaping the gain of search and sacrifice of generations; broad in mind and keen in intellect; a full fledged angel and aspirant for seraphim and archangel. But we cannot end it or tell the infinity. The "shall be" is the bell note of universal peace—the birthday chime of heaven. Of an end we cannot conceive. We are drifting and the drift is upward, heavenward. The greatest mystery is the end or passing away of matter and time. When life passes from a body we know that the harmony is destroyed and the members disband to seek other relations, but when the universe is

gone and whither it should go is something we cannot account for. Just as the origin, therefore, I fall back to the indisputable I AM, WAS and SHALL BE. The substance of our being is immortal, and when life ceases it is at the will of our own constitution, not of the whole but of members. If one member of the body becomes diseased the whole must suffer, and if the member be an important one, and if the other members fail to restore order by timely and appropriate remedies, the disorder will result in dissolution whether the other members will it or not. And when they are dissolved they are bereft of nothing of that which is properly their own, but retain all faculties by which they formerly built up a society, and with these faculties which are better after associations than before, they can again unite and make other relations more adapted for happiness.

,"And when these star systems dissolve; when suns have spent their force; and the planets decompose and days and years end, it is but a golden signet of peace and rest. Rest for the whirling worlds, rest for the contending elements, rest for man, rest for beast, rest for all, and the inauguration of a universal quiet. And the orders of society or being which the atoms will adopt in this realm of peace, we cannot tell, but that it will be angelic and happy is evident.

"Therefore, since man must and will hope or fear concerning the future, let us hope and trust the soul, and seek with all our heart to bring its desires into reality, here, hereafter, and forever."

Thus the generations passed, with Reason going before and peace and prosperity after, ever, onward and upward. The mind more enlightened and the body more refined, the beauty greater and the resentive less. On and on for ages the stream widens and deepens. The state of Wis-

dom is at hand. The secrets of the atom and selectricity are unveiled, and the springs of life discovered. New forms are developed, more adapted for further developments. Angel and seraphim are no longer figureheads, but realities in the form of ariels—organized societies of atoms. Moving in the skies as man on earth, with modes of motion and communication proper to their order. Electric bodies and selectric minds evolutionized from man as man from clay. Now compression no longer binds the atomites to earth's prisonhouse. As man was master of earth, so the ariel is master of the skies. This is the glorification of those that dwelt in flesh and thus Reason and Humanity entered the heavens by way of the North Pole, to escape the dangers of being arrested by the sweeping circulating currents, also, the ariels of Ignorance that were undoubtedly in these currents. Gently and swiftly they ascended within the whirlpool towards their star, and as they arose higher and higher, the air became more adapted to their being, became serene and they could move more swiftly. The stars became brighter and the sun became less oppressive. On, on they sped, ever swifter and swifter. The moon was nearly out of sight, and the Earth hung like a huge wheeling globe and became smaller. Lighter and lighter became their being and easier their motion. At last the limit of the currents was reached and they glided into the quiet beyond, while the Earth went speeding on in its course.

Then they collected themselves into their proper condition. "Hail my companion in heaven. At last we have reached the condition where is no more weeping."

Humanity embraced Reason and wept for joy. As the Earth sped away further, they began to feel somewhat uneasy, but they saw nothing that was dangerous.

"Now for the wonders of Heaven! There comes Venus

sailing along. hear the buzz of his whirl, and the roar of his speed. Ah! What is that? See the company of ariels. See their beauty and gentle motion. Let us go and meet them and learn from whence they came."

The Ariels perceiving them, halted, and some came to meet them.

"Of the solar system?" they asked.

"We have arrived lately from the Earth," said Reason.

"We have looked for you long ago. We are from Uranus and are returning from a trip to the sun. Come along with us to our region!"

"We are out for sightseeing and don't mind taking an excursion through this beautiful territory."

"Comrades! Here are new comers to the heavens, from the Earth," said one to the company.

"Welcome! Welcome! To the regions of heaven," they shouted. ●

"They are going with us on an excursion to our home."

"Welcome they are." "Move along then children," said one, and in a moment they were in a most humorous mood, flying through the air towards the course of their cradle.

"Look out there, in front. Mars is coming. He'll run you over."

So they halted till he had passed. Then they came into the region of the little planets, and when they were almost run over by one, Reason remarked to Humanity.

"This reminds me of our journey in the regions of Infallible and his priests."

"They are not so deceitful, a person can go out of their way," said Humanity.

"I wonder if we will ever meet him again. I suppose he is in New Jerusalem."

"Who is Infallible?" asked one who heard Reason speak.

"Happy are you, that you know him not. He is a character in the service of Gods."

"Gods?" said the ariel in a surprised mood.

"Aha, something that is everywhere and found nowhere.

"Tell us more of Infallible. The name itself is something like our Blameless, also a servant of God."

Reason then related what he knew of Infallible, of Gods and Christ. The ariels listened with great attention and seemed to know what he was talking about.

When he had finished, one said: "It is the old story. Men saw mysteries, and framed a theory, presented it as truth, it was accepted, and after they had passed away men knew not whence it came, said it was a thing of Gods, believed it, and because they believed it, they would have everybody believe as they, for you see they look foolish if you don't accept their theory as truth, it looks as if they believe a lie, and I suppose you know how that is an insult?"

Jupiter was on the other side of the sun, so they went right on till they came to the course of Saturn. He was coming towards them as if it were on the homestretch. His bride embracing him, his moons hovering, rising and setting. Reason and Humanity looked upon the object which they desired long to see, with admiration.

"Here comes a troop of Saturnal ariels. See them cutting their capers, tumbling and summersaulting."

They gave a shout as they passed and disappeared in the distance. The Uraners resumed their journey and soon they were welcomed by their native brothers and sisters. The wanderers were received with much joy, and after visiting the different quarters of the planet, they were accompanied to the borders of the currents and after an affectionate leavetaking, they returned towards the sun. As they came into the course of Saturn they

could not resist the temptation to await his passing, and while they were awaiting there came another troop of ariels of a different type than themselves.

"Waiting for the gentleman, Saturn?" inquired one. Reason answered that they were.

"Of the solar system are you?" asked the ariel again.

Reason said they were from the Earth and had come only a short time ago.

"This knocks planet life, don't it?"

"That is what it does."

"Where do you come from?" he asked.

"We are from the system of Lyra, and have come to see Saturn, the 'bride planet,' as he is called."

"He is a fine object to behold," said Reason. "We have seen him as we went out with the Uraners."

"Is this your first trip?" asked the ariel again.

Reason said it was, and that they would like to go into some other system, but did not like to go alone?

"Go with us," said the Ariel. "You are heartily welcome, and our people at home will be glad to make your acquaintance and learn of the Earth. We are glad to meet newcomers and help them along."

Now Saturn was turning the curve at the right and spinning along.

"Just see those moons," said Humanity. "They are playing hide-and-seek."

For awhile they sped along his side, but were careful not too get to close.

"Ho! Ho! What is that? Look out there for the comet! He is coming straight towards us. Right about face! Double quick!" And away they shot, leaving Humanity and Reason alone, but seeing that they were not up to moving as fast as they, they returned and took them by the hand, and soon they were far out of the comet's course.

Then they made a curve towards the sun.

"There is old mother Earth," said Reason, as they sped past her.

"She is not very fast," remarked a Lyrian. "It takes some of our planets for speed."

They then made for the whirlpool of the sun, and began a descent towards his surface, but soon the heat and light became so intense, that they were obliged to retire. Then they sped for their own sun, Lyra. With the speed of electricity they sailed through the serene, being as if it were nothing. As they came to the boundaries of the solar system, Lyra began to look as the sun, and the sun like Lyra. Soon the planets of the Lyrians came in sight and the wanderers were pointed out and told the peculiarities of the respective orbs. Then the party parted and each sped towards their home. Reason and Humanity went with the ariel who had first spoken to them, but promising the others to visit them by and by. Soon they were seen and the happy dwellers came out to meet them. As a brother and sister, the strangers were taken up. Humanity was perfectly happy, all the past fell away, for a new and better state was secure. After staying with the Lyrians for some time, they departed again for the Earth. Via the South Pole they returned among men, and great was the joy of Society and all their friends to receive them and hear the glad news. Now that the heavenly leading avenues were secure, Reason at once entered upon modes of converting rock, soil and vegetation into the condition adapted to the attainment of knowledge, and soon the substance so long in bondage was given its liberty, and in a more refined condition than light entered the heavens.

One time as Reason and Humanity were passing through the whirlpool, Reason remarked that he desired

to explore the currents, that he believed therein to find some old friends that had disintegrated in ignorance of the currents, and were carried round and round thereby, and unable to ascend.

"I am with you," said Humanity.

"I believe," Reason continued, "we may safely enter the currents from the whirlpool and move sideways, if not up and down."

So they entered and found as Reason had said, they could move at their will within the current, but could not ascend or descend. Soon they discovered ariels, but neither Reason nor Humanity dared go near them for fear of their being of a barbarous nature. As they passed on they observed circumstances which convinced them that they were of an ignorant order.

"Here is work for us yet," said Reason. "The ignorant are still ignorant and weakness still in oppression. These atomites hail from Paganism, and in these regions we shall find the inhabitants of the Earth until after the death of Christiana. I am looking for hell, New Jerusalem and the Lord's day."

As they hurried along Humanity suddenly stood still. Pointing in a certain direction, she exclaimed: "My mother, my father, see, and the friends of our childhood." Then followed a happy meeting and mingling of ariels. Reason bowed humbly to the joyful throng, and when the first emotions had subsided he reminded them of the promise he had made to them when they dwelled together in flesh, and that he had now returned to fulfil it. Then he told them of his discoveries beyond the currents, and with Humanity as a witness, they were soon on the wing for the heavenly shores.

After their landing in the quiet Reason and his companion returned and entered another current. Here they

found Moses, Joshua and their followers—the Egyptians of the time and natives and nations.

Joshua recognized Reason, and bade him welcome. Then they went to Moses, and Reason spoke to him of his error and of the truth and asked him to recall his doctrines. Moses was a character who loved truth, and when he was convinced of the statements which Reason made, he immediately proclaimed the new doctrine, thereby making the old one void, and soon the ariels of Israel also emigrated into the quiet beyond, and were grateful to gain that which they had so long sought. Then they went still into another current, and found Jeroboam and his followers, who also were converted and saved. Then Siddartha and his followers who like Jeroboam were easily led and made to accept the truth. Great was the rejoicing in heaven as these legions of dear humanity entered the gates of bliss. The acceptance of the advise of Reason made them all as brothers and sisters. His advise being long established as good and beneficial in all circumstances and the proof which these legions had by following, they all joined together in the same modes of brotherhood and dwelt together in peace. All the old difficulties which were caused by ignorance ceased to be and all was well.

After a great rejoicing which the heavenly ariels inaugurated on the arrival of these ancient children, which were the bearers of the great crosses and burdens of the latter generations, and who were the starters of progress and invention, the fathers and mothers of Reason, Humanity, Justice, Common Sense, Society, Tolerance, Civility, Goodwill, Peace, Intelligence, Truth and Liberty. After the rejoicing, Reason and Humanity resumed their work of salvation among the currents. Next they came to the ancient and also modern christians and New Jeru-

saalem. Yes, and Hell according to the doctrines and dogmas of the church. The bishops and priests still in extravagance, and the friends of Reason still in oppression, Erasm^{us}, More, Bruno, Servetus, and even Humanity's babe, it was a "non-elect." "He who believeth not shall be damned," and so they were. Humanity wept, and went to Christ and asked him to deliver unto her her babe, and Reason begged to be heard, but of no use. Christ ordered them to be seized and bound and cast away into darkness.

"Have mercy! Have mercy!" they cried and lamented, but to no avail.

"Mercy is dead," the Judge said, and they were cast into hell. There they ceased to lament, and went to the Devil and related to him their history, the history of heaven and the Earth, of Christ, Infallible and Christiana and of their damnation. And the Devil wept for sore pity that he could not help them. But Reason said: "We have escaped from the tortures once, and shall again. Here are legions at our command. Bring them together, organize, arise against the tyranny of this power. Let Christ, bishop and priest worship, but let them not torture." Soon the inhabitants of Hell, under the guidance of Reason, and command of the Devil, were up in rebellion, and after several sharp conflicts the enemy was made harmless and Civility proclaimed as Queen. The darkest and hottest cells were unlocked, and the multitudes who had suffered at the merciless reign of Christ went forth into heaven, and even the Devil under the influence of Reason and Humanity became a peaceful citizen.

The incident caused considerable illwill towards the Christ, and Justice said "crush the barbarians," but Humanity and Civility, Tolerance, and even Common Sense

said: "Forgive the ignorant. Let Moses and the prophets go to them, and convert the poor deluded people."

And so they did. Christ and Christiana with all their hosts, and even Infallible became gentle on learning the truth. Christiana thanked Humanity for all that she had done for her on earth, and the making of peace of these greatest of enemies, was also the greatest of joy, and the event was marked by a great jubilee, in which ariels of all the solar orbs and many millions from neighboring systems took part.

The truth brings to the classes together for there is only one final truth, and when this truth is presented as it ought to be, it is self evident, and there is none that will deny it. As long as a truth is not understood, men will and are entitled not to accept, but when once the truth is seen, there is none but what will accept. All soul seeks truth and when all soul has been brought in contact with truth, all soul will be saved; not until then. Thus one generation after the other were brought into the light of truth, and accordingly were made partakers of it, and fit subjects to enter and mingle with those of truth. Though many were rebellious and often abused Reason and mocked and scoffed at him, yet his patience was great, and not until all the ancient both of cave and jungle were made wise, did he rest. If they believed not his word, he said "Come and see and be convinced. I do not ask you to buy the thing by faith, but by sight and knowledge and understanding," and with this privilege none were left behind. Even if they were, infinite wisdom would know how to make them so, that they could be enlightened, and enabled to see and accept that which would save them from harm.

Thus the resurrection of the dead.

DESTINATION.

CHAPTER XXVI.

AGES have passed. The sun has ceased to shine and the planets have ceased to be. The substance is dissolved and diffused throughout the heavens. Light and darkness are no more. It has combined and the heavens are of the mildness of dawn. The heat and cold has ceased, it too, has combined, the heavens are of the delightful temperature of Spring. All things have become universal into their most adapted and proper condition for universal peace and happiness. There are no more clouds, no more piercing light, no more burning heat, and no more biting cold. All this has fallen into the regulation of wisdom. Each particle, each member has its appointed freedom and limitation, which is necessary for the equal happiness of all. Knowledge of consequences, and the love of order, and the fear of oppressing any one member, prevents the neglect of duty or the breaking of the law. To promote this condition is the aim and object of all. The government is the concentrated impulse of the whole with none less and none more privileged than any other, but all willing and desiring to do that which of right is necessary, for the continuation and security of happiness. This is wisdom and love and reason. Thrones, classes and kingdoms have passed away. Gods and devils stand side by side with none saying, "Damn, 'or I am greater than thou, or depart from me." Nay! Not so despotic and haughty as to bring any one in misery or pain, but mild and patient as love would say: "Come and behold with thine eyes

my brother, hear with thine ears, conceive with thine understanding, that which is for thy good, not once or for a period, and then break in wrath and torture, but patient and not ceasing to plead in all eternity, until the deluded is righted and breaks into rejoicing and thanksgiving.

Away with justice that knows not mercy! Away with mercy and patience that ends! Away with wisdom that is victorious in destruction! Away with power that saves not! Let that be false justice that justifies revenge. Let that not be wisdom that tortures; and let that be an evil power that saves not the suffering. Let conditions be so established as to save all to the highest possible level with hardships and pleasures universal! If there is heat let it be made cool by cold. If there is cold let it be made warm by heat. If there is darkness let it be made bright by light. If there is light let darkness shade it. If there is ignorance let knowledge enlighten it. If there is pain let comfort and pity ease it. If there is want of any discription which can be satisfied, let it be satisfied, and by so doing, life shall be made better, hope brighter, and heaven nearer.

Roaming in thought over the universe I saw the little that is good hastening towards immortality; and the vast that is called evil I saw hastening to merge itself and become lost and dead.

Walt. Whitman.

THE END.



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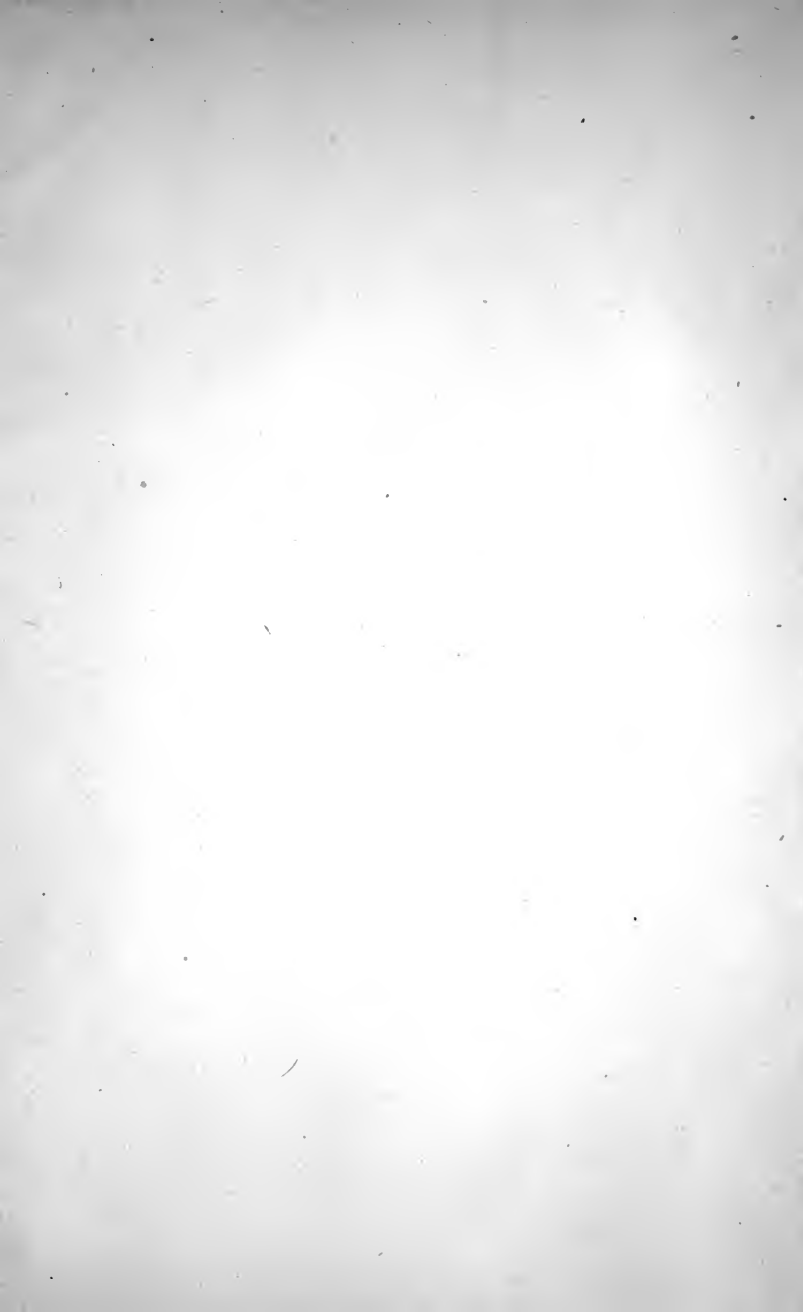
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